

Heart-to-Heart
Talks

Volume Two
1971

KIRPAL SINGH

*Dedicated to the Almighty God
working through all Masters
who have come and
Baba Sawan Singh Ji Maharaj
at whose lotus feet
the writer imbibed sweet elixir of
Holy Naam - the Word*

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Preface

This continuation of the remarkable first volume of *Heart to Heart Talks* by Sant Kirpal Singh comprises such a grand variety of teachings given informally that any person who wishes to order his life in a reasonable, ethical, or spiritual manner will be captured by their simple directness and beauty, and will profit from many continued readings.

In fact a friend of mine was recently telling me that some intellectuals, poets, and artists had been reading these talks from the first volume. And although these men had previously felt no inclination to take up spiritual practices, they still were charmed by the charged words and ideas of a Saint who obviously was speaking from firsthand experience of the highest spiritual planes. These readers pored excitedly through every talk.

The talks in these two volumes were given mainly when the Master was at His house in Rajpur, north of Delhi at the foothills of the Himalayas. He was supervising the building of Manav Kendra about ten miles away. These talks were given in English to His visiting Western disciples, sometimes in the mornings before He left, and sometimes in the evenings on His return. They were recorded at the time, then transcribed and edited under His supervision, and only now after His passing in August 1974 is this accurate, intimate gold of spiritual treasure available for humanity.

As I worked through the proofs of this book I found, to my joy, so many precise and deep-reaching insights into the art of living where the spiritual seeker and disciple must deal with the problems of daily life. So lovingly, so clearly, the Master shows men and women how to come up to the mark of True Living in a spiritual way, and I am confident that no reader will be disappointed if he is honestly seeking guidelines, and lovingly seeking God.

Sean Sieglen
Delhi, India
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**Heart-to-Heart Talk
Number 36**

Master: The Masters Saw and then said something. We cannot really appreciate what They say, *really* appreciate it. That is why I say unless you See for yourself, don't believe even the sayings of the Masters.

Kabir says, "Oh people, I'm going away to be married to God." The marriage of the soul with the Oversoul. Can *we* say that? The vast difference between a Saint and all others is that the others may be able to give a long discourse on philosophy, but they have never Seen God. So bookish knowledge is all wilderness; no way out. Even the sayings of the Masters are not understood in their right perspective unless you *See*. All say God is Light - nobody says God is darkness. Those who have not Seen also say God is Light; it is just talk. The foremost thing is to See first and then say. Otherwise you deceive yourself, the God in you, and then you deceive others. It is only Masters who say, "There *is* God." Others only say this by drawing inferences, by feelings; and they're all subject to error. Masters say, "We have Seen Him - where? - in this manbody where the whole universe exists." Why can't we See? This is a natural question which arises. They say they have Seen Him in the temple of the manbody. Why can't we See Him when He's there? If there's Light there, why can't *I* See the Light? The mind is between us.

You may have learned all scriptures by rote, your brain may be filled with them; what's the good of that? The spoon is going through the pudding but does it taste anything? No. If people read the biographies of Saints they will gather more than from all the scriptures. Each Saint had his own beauty, and greatness; there were some principles working in their lives.

So the main thing is that you have got the manbody. What is the highest thing that you can do in the manbody? It is to know God, to See God. Guru Nanak was asked, "With what eyes do you See God?" He said, "It is not the eyes of flesh and bone, but it is the inner eye that Sees, O Nanak." The Bible says, "If thine eye be single thy whole body shall be full of Light." Are not the outer eyes two? It is better to enter into the world with one eye rather than two, because if you work through the two eyes only, you'll go to Hell. This is a digest of all teachings. Have you Seen? That's all right. Grow more. See, See and See so much that you forget yourself, and the means to it is only Love. Love develops receptivity; absorb yourself in that Overself so much so you forget yourself. This is why Saint Paul said, "It is I, now not I, but Christ liveth in me." That's the very fact. This is what is called Gurumukhta: when you are absorbed through Love, you forget your other self - you arise into the true self and become One.

So Seeing is above all. God is all alone; go to Him all alone; He's waiting for you. Meditation means only that - to be all alone with Him. Very simple. People have made it hard to understand because of their own intellectual wrestlings. If you want to go to Him all alone, then withdraw from outside. If you're involved in outer things how can you go to Him? If at all you sit before Him, like a blind man, even then you'll want something from Him, "Give me this, give me that" - things of this world or the other world. One Saint has prayed, "Oh God, I want a gift from You; it is that I should not ask anything from you. You do what is best for me." That is an ideal prayer. Sometimes we pray and get what we have prayed for; later on we repent. So the best

prayer is, "Oh Master, Oh God, give us what You think best for us, we want to come back to You, that's all."

The man who is involved in so many outward things, who has a hundred and one irons in the fire, how can he even begin to go inside? He cannot withdraw from outside. That's the first problem, how to withdraw. We enjoy outside attractions, and unless we get more blissful enjoyment inside we cannot withdraw from outside. A child who is absorbed in his playthings won't leave them until you give him something more interesting. God helps those who do *not* help themselves. God also helps those who help themselves - but only those who forget themselves in all the effort and have lost themselves: only then, not before. Which is the easier one? First or second?

Question: Not to help yourself.

Master: Don't help yourself. You'll see. You'll have progress. Just withdraw, go back to your own self.

Question: And it isn't a matter of belief, is it?

Master: Belief?

Question: It depends how much our faith is?

Master: Faith remains only so long as you have everything to your own desire. If that is not given, then? Faith is the root cause of all religions, that's true; but how does faith arise? That's the point. Either as a reaction of the past, or if you've something substantial before you. Blind faith helps you only to a certain extent. When everything goes according to your will and pleasure - then you say, "God is all right." But if you're put to adversity and nobody helps you, then, "Oh! Where is God?" Preaching only goes to the heart from such people who talk from the abundance of their hearts of what they See. What comes from the level of the mouth or the intellect, that is words - so many sermons, lectures, and so many books. They can have little or no effect. And those are given only from the level of the - if I may use the word - belly. How can they help? So first See and then say, that's the point.

This talk is only to make you See and follow the words of the Master or the Saints. Saints come from time to time; they have been coming, they may come in future too - there's no hard and fast rule, because we're all His children. The Father will look after His children. In what way? To bring them back - His prodigal sons, you see.

So leave all philosophies, I would say. The word philosophy means, you know what? Love of God. *Philo sophia*, that comes from the word *philosophia*, love of God, and a philosopher is one who loves God. Now we take it in a different way. We don't go to the root of the words we use. Somebody asked Socrates, "Do you love Truth?" He said, "Yes." "Do you love Plato?" "Yes, I love Plato." "Anything else?" "Yes, I love Truth more than Plato." You see? "I love Truth more than Plato." You love Plato because you've understood God, you see. So all should be philosophers. Nowadays the word philosophy means intellectual wrestling, drawing inferences, that's all. Do you now follow what is the difference between the sayings of a Saint and others? I am giving you what I've come to know in my life. I wish you to be the same, you see. Every father wishes his children should progress, develop even more than himself. We're all One. We're all microgods, sons of the same Father, brothers and sisters in God. That's the open Truth. We have made it hard to understand by saying I'm a Hindu, I'm a Christian, I'm a Mohammedan, I'm this, I'm that. Well, those are the badges you are wearing on your body. You're a man. You're not even that; you bear the body of a man. You are something more, a conscious entity, a drop of the Ocean

of All-Consciousness, environed by mind and matter and outgoing faculties and now identified with them so much so that you have forgotten yourself. That is why I say, "Oh man, know thyself." I respect all scriptures. Masters came from time to time to teach according to the need of the hour. Puritans came in the West; they were Soldiers of Truth. So Masters do say, "There is God." The Tenth Guru came to make people Soldiers of Truth, Khalsas. *Khalsa* means one who has the full Light of God refulgent in him. Whosoever has got that is the son of God. Others are also sons of God but they've not realized it, not seen it. The Masters never say, "We speak." They say, "He speaks." They become only a channel. They speak what comes, not what They want to speak, but according to the need of the time or occasion. They speak books; They speak scriptures - scriptures come through Them. They are men like you; They have the same manbody, born the same way. So I wish you all to have the right understanding, and see things in the right perspective. You'll change like anything. So that comes by loving God with all thy heart, with all thy soul, with all thy strength. If you say you love God and you hate your brothers, then you are a liar. This is what all scriptures say.

It is only a diversion of your attention from this side to that side, that's all. Withdraw your attention from outside, place it inside, then you will See. He is your Controlling Power within you. You and He both reside in this very manbody. You want to See Him? Then put your whole attention in there, that's all. The same thing is explained in so many ways. The only difficulty is that we don't really want to See God. Don't deceive yourself; if you do want to See Him, *surely* you will See Him. He's waiting for you, but you're entangled outside. You don't have to leave the world; just pay off your debts and go back Home, please.

Everybody *must* decide what he wants to do. We are adrift. Sometimes we want God, sometimes the world. So decide first what you want to do. You must have something before you and then work for it. It may be only a step you have taken but it will take you closer to the Goal. Sometimes running like a hare, then going to sleep, then turning your head some other way won't do. It's better to go in a regular way, like a tortoise, step by step everyday without turning but going ahead. So you are on the Way. God is waiting for you, each one of you. He is also waiting for me - I want to go back, I tell you. But you can see how far I'm imprisoned here.

15th January 1971
Morning Darshan
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Heart-to-Heart Talk
Number 37

Master: Perhaps you have read in *Jap Ji*, "There are planes and planes, there are skies and skies when you rise above." These are references, but people don't know how to interpret them, that's the pity. Once Guru Nanak went to Persia; there he said the same thing, "There are planes, there are skies and skies and there's no end to them." And somebody reported to a Mohammedan Saint who was there, "We have in our Koran only seven skies, here is a Saint saying there are skies and skies and limitless skies." Then Guru Nanak came up to him and told him, "If your vision is open up to seven, that's all right. But there are still further regions, there's no end to them." These references are given in the scriptures. People read *Jap Ji* daily but they don't know what it means. Books can give only references to what Saints have Seen. Guru Nanak *Saw* those things - planes above planes and skies above skies with no limit to them; they cannot be counted. God is limitless. How can you count His creation which is also limitless? That's the beauty of that stanza.

People read without understanding; this superficial knowledge, truly speaking, is ignorance. We have to use language - we have to talk from the level of the people in the language known by them - but all languages and outer descriptions are limited. So unless you *See* these things or get some *access* to them, only then you'll see their beauty.

Maulana Rumi, a Mohammedan Saint, says, "I have taken the very gist out of the Koran, taken the very life out of it. I am giving you that - I've left the flesh and bones." The words he has used are very strong. These are the exact words, "I've taken out of the Koran the very brain and left the flesh and bones for the dogs to fight over." All others go by the letter of the law - this can only be pronounced this way and that way; they're even fighting over it. So that is why Maulana Rumi says, "I have taken out of the Koran the life of the scriptures." He was a Mohammedan; he was really a very high Saint.

We have to make people know these things through language. But language can only give references to them. When travelling in an airplane you can see below different layers of clouds; you can see you have passed through one veil, then another, then yet another. Now if you give someone who has not been in an airplane such a description to read from a book, how can he understand what it is really like? So the digest of the whole thing is: you should know *yourself*, not at the level of feelings or drawing inferences, but by self-analysis. When you rise above, your angle of vision is changed. You need no literary knowledge for that. You *See* it. A learned man will give you so many explanations, instances from outside, to bring home that very thing. An unlearned man will only use the vocabulary at his command.

Bulleh Shah went to his Guru, Inayat, who was a gardener; he was transplanting saplings. Bulleh Shah asked, "How can God be reached?" The Guru answered, "Oh, that is very easy work. It is like taking out one sapling from here and putting it there. Just like that." You withdraw your attention from outside - it's all a question of attention, that's all. If I look at you I should look at

you and nobody else. God does not like you to think of anybody except Him. He is all alone, He wants everybody to come to Him all alone; don't take your intellect, nor outgoing faculties, nor children, nor money.

What is all this creation? It is just like a written document... rolled up. You do not understand these things in the right perspective unless you See them. Feelings, emotions and drawing inferences, they're all subject to error, Seeing is above all. Naturally every man wants to go to his origin. If you light a candle, the flame will go up - its origin is the sun above. The soul is of the same essence as that of God. When released, cut off from all environments, it will naturally go up. To have longings like that, that's all right, but unless you reunite, that very separation will give you the fever of aspiration. So everyone has the natural tendency to go to his origin. You are simply bound by outside things, outgoing faculties, whether physical, astral or causal - that is why it is very necessary that you should have no attachments. When you are attached you cannot leave. It's just like a portrait painted on the wall - that portrait cannot leave the wall. You are so much imbued with the worldly things, you cannot withdraw from them. So on the very first day the Master gives you some demonstration of how to rise above these things. If you completely withdraw all your attention from the world, that's true renunciation - not by leaving hearth and home and going to the wilderness. Leave the body - that's the difficult thing. To leave all the rest is very easy. To leave all attachments of the world is very easy, but to control the mind and rise above body-consciousness is difficult. Unless you control the mind how can you rise above? You are bound hand and foot, you see.

We are not of the physical world. We are of the other world, other *worlds*, I would say. We are struck fast here, enchained hand and foot. We cannot leave this world and its environments. So the Master gives you on the very first day, first-hand, a little demonstration how to come up. Then you can come and go daily - the ABC starts from there. Then you See there are planes and planes and planes.

It is said of Peter the Great, Czar of Russia, that once he went to Holland to learn how to build a ship - I saw that ship which is still lying in the museum there, on my last tour. (Ed. 1963-1964.) So he was dressed as a laborer; he was the Czar of Russia, but he worked like other laborers. There were some workers who had been driven out of Russia; he met them and asked, "Dear friends, why are you here? Why don't you go back to your homeland?" "We've been driven out by order of the Czar, we cannot go back." "All right, the Czar of Russia is known to me. I will recommend that he will let you go back." Only a few believed him. "It appears very strongly that he has faith in himself," they thought; "perhaps he might be known to the Czar." Those who really believed him followed him. When he entered Russia, the people bowed down, respected him. "Oh yes, the man appears to be very influential, you see everybody respects him." When he reached Moscow, the capital, he went and sat on the throne. Only when they saw that did they say, "Didn't I tell you he was something?" Meeting a Master is something like that.

God is waiting for you, your Friend is lying waiting for you; go back as soon as you can. Pay off all your debts here, your give and take. The astral planes are more beautiful than the physical, the causal still more, and those higher, still more. When you have had a little taste of them you will not like to stay here for a moment. But just look at the sacrifice of the Masters! The Tenth Guru said, "I did not want to leave, but I was ordered to come." They have come down only to take you back - the God in Them of course, not the son of man, no, no. And all that remains is to live up to what They say. Even if you hold millions of dollars, will they go along with you? But

the means by which you have earned that - to rise above body-consciousness - will go with you. If you suck the blood of somebody, usurp his rights, you have to pay for it. So that is why I tell you when you sit for meditation think you are dying, that will help you. But this thought of death cannot come to you, I tell you, if you are so much imbued with the worldly color that the other color cannot come.

To develop that, solitude is necessary. In my early life, after my office duties, if anybody wanted to find me, either he would go to the cremation place, or to the river side. At the cremation place I was fond of seeing people carrying the bodies of those who had died, coming, going. I pondered, "Oh, what is all this?"

Here you are very fortunate, you have got your breakfast served; you've not to cook it. And even then you don't like to put in time for meditation - to go inside. You say you have no time, you have important work to do - and the food is served to each one of you. You say, "Tomorrow we will see," and that's all. You only lie to Him. Suppose you die today, where will you stand? Well, the soul does not die but it has to leave the body. If there's a criminal case against you, and warrants come without any surety, you may try to stick to your home - you don't want to leave - but they'll drag you away. So likewise if you've already learnt how to leave the body, then where's the sting of death? You will say, "All right, come on, I'll go - after all everybody has to go." Perhaps you have made some arrangement to live here forever; well, that's very clever of you - tell me how. Have you made any special arrangements for that? Then? Everybody has to go. You *must* learn how to go so that you may go in peace and joy, smiling.

Our Master used to say, "If you would like to see how the Master works, go to an initiate who is dying, then ask him, he will tell you." My wife passed away on the third of April. On the thirtieth of March she was having the Master within her. She said, "I am going on the second." I told her, "Don't go on the second, (Ed. The day of the Great Bhandara held each year to commemorate the death of Baba Sawan Singh) there will be thousands of people coming here - this will cause great disturbance." So she said, "Then the day after, on the third or fourth, I will go." On the third I asked, "Are you ready now?" She said, "Yes." "All right, go." She smiled and left. (Ed. A full account of how the Master's wife left the physical body can be found in the May 1970 issue of *Sat Sandesh*.)

Everybody has to go - at least we should go jolly! In the physical body you can progress more. However far you have progressed while in the physical body - wherever you have reached - you'll go direct to that place. If you have divested yourself of *all* the vestures of the different planes, you'll go directly Home. What takes months to do here, over there takes years. How important it is! You have to leave the body, is it not so? Is there any doubt about it? So that's the foremost thing that you must learn, to leave the body. When you leave the body all environments are cut off.

Question: Master, does that mean when you die, if you have once in your life reached a high plane, and you never reach there again, you go to that plane? Or does it have to be constant...

Master: Well, dear friend, you're wrestling, intellectually wrestling. Once somebody has taken pity on you, taken you to some place to show you the highest plane, then you must learn to go there yourself. A child wants to walk; if he cannot, his father takes him in his arms and takes him there himself. Then next day he says, "All right, now walk there yourself!" You see?

Truly speaking, what is the foremost work which is really ours? It is to leave the body. Then start on the Way; all other work is secondary. Pay off debts, stop sowing new seeds. We have to

pay off give and take in the world. So you now have so much to digest. Finish off. A spiritual man is one who lives in the spirit: very simple definition. A man who lives in the material, is material.

15th January 1971
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 38

Master: There are books in rivulets and sermons in stones; you can gather lessons from everything. If a man does nothing whatsoever and he recedes into his own self, he will find God even though he does not do anything. God was One and wished to be many; He wished and there were many. He is the wordless state. So to be in a wordless state is supreme. It is only disturbed when some waves are lurking in the reservoir of the subconscious mind. Let there be no waves. So long as these ripples go on, you cannot catch the Sound or Light, all ripples should be smoothed away. You know, where the sea is very deep, there are no ripples on the surface; it appears all calm and quiet. That sea runs very deep. If it is not deep, it makes rollers and waves and ripples.

One who says, "I am doing nothing," becomes a conscious co-worker of the Divine Plan. He sees "*He* is doing everything - I'm a mere puppet in the Hands of God." Everything has some lesson to give. Go deep down. So I wish you to do nothing. The more you become still, the very stillness, the very silence will sprout forth into Light, into the Sound Principle. Outer silence cannot give you that. You may have some power, some discipline over your speech, but that is nothing in comparison with the inner silence. By practice, when you absorb your whole attention into Light or Sound, that gives you something where no thought arises. That is why the *Upanishads* say, "What is that by knowing which nothing more remains to be known?" No clutching, no whys or wherefores! The whole attention is absorbed into the higher attention. Then even if you are working at the level of the outgoing faculties, still you are absorbed in the higher attention. That is to be developed in due course. Just mark what I am driving at. Every thought, every act, every statement has a big lecture behind it. Saints have recourse to the natural way; so absorb your whole attention into the Light and Sound. By outward observances, you will be still for a while only, not continuously or for long.

The mind works if not in the positive way then in the negative way - it will tell you, "You are doing rather well. Good! You will get something out of it." Is it not so? You will act and pose. You may not be saying all this directly, but in a way, in a roundabout way, you like to impress on others, "I am doing something. I *am* something." Then the little ego is there. True humility arises only when you become a conscious co-worker of the Divine Plan. You know He is doing everything. You *See*. When you *See*, how can you say you are doing anything? All your words will be imbued with real humility.

Question: Master, that's a point that puzzles me. If God is doing it all, and we are doing nothing, then what about all the negative things that we do?

Master: When you're rowing down the stream, you have to make no effort. But when you work against the stream, then every obstacle comes. What is the negative power? After all it is the same power going into expression. What is it? Well, it is nature's law that has been created, otherwise how can all this world have come into being? Negative or positive, both are made by God. Is there any other God? If so you will have to accept two Gods.

Question: We should turn our minds, our attention to the direction of God then?

Master: That's all. What does darkness mean?

Question: Absence of light.

Master: What does negative mean?

Question: Absence of good.

Master: Very simple. These things bring home God's purpose. Negative and positive were both created by God. He was the only absolute, wordless Being. When He created the world He made the two opposites. Be a conscious co-worker along with the Worker of Divine Plans; then there will be no negative power. When you don't work with the flowing pen of God, you might say God-into-Expression Power, only then the negative power arises. So long as you are conscious of that Power working, no negativity is there. Even death has a meaning if you sacrifice yourself in accordance with the God-into-Expression Power. So sacrifice has no sting for such a one. It is a little deeper of course, but still, we have to come to that, sooner or later. These things are not given in books; that is the pity. They cannot be given. How can they be? So I wish you to do nothing. Let all others observe it.

A man becomes really a true disciple when he Sees the Master within and talks to Him. Now you are all on probation. Don't make an outward show - let the wild flower grow in darkness. People look at them when they are blooming. So when the tree is laden with fruit, let any man come and eat. Even if stones are thrown at the tree, even then it will give fruit. We are in the make.

Question: The miracle of Master's Power is so great, and also the feeling of not deserving it and yet being part of it. We're on the bus and can't get off, but we can't believe that we are really on it. It's so great that it's overpowering.

Master: Seeing is believing. All other beliefs are groundless, no base. Seeing is believing. When you See, only then can you believe, and not otherwise. Hollow faiths, hollow beliefs, lead you nowhere. They will break down afterwards. I remember in the Pakistan troubles when the two countries were divided, religious people were calling out, "Oh God, where are You? Who says You exist?" You see? Because they had not Seen Him. When you See, then the whole angle of vision is changed - even if you are being killed, you see Him working. So Seeing is believing.

Question: How can one show one's gratitude more and more?

Master: Not in one day. The time factor is a necessity. No trees grow in a moment or in a day. Seeds should be sown. They should be fed by natural forces, air, water and earth, then they will grow, sprout forth into saplings. Then, if you still go on giving food to them, they will grow into trees; a few seeds will give you hundreds of trees.

Question: I was always under the impression that everything was choice, right choice, that God gives us our choice.

Master: Surely. Right understanding. What is right understanding?

Question: And now I feel that God pushes us everywhere. I'm here because God pushed me; I had no idea that... It is His choice. He sees much more than I can choose. So what is the difference between free will and God's desires?

Master: *That* you know only when you rise to the causal plane and not before. Now the word of the Master is the Law - He Sees and says. If you want to know yourself, why all this is going on, why there is action and reaction, then come up; cross the astral plane and you'll come to know; not before. That is why it is said, "Oh, God, let us have the company of Somebody who can drive away all these false notions, Somebody who can give us right understanding." What is right

understanding? I think it will appeal to every common sense man - it is the Power which made all this universe. He has made so many species of life, and man is the highest. So God made man with equal privileges: everybody lives in the womb nine months, even the Saints. When born, they have the same form outside. Who is it who made that form in the womb of the mother? Is there any machinery in there? So God resides in temples which He has made. God does not reside in temples made of stone. If you come to that, your body is the temple of God. Present life is based on the reaction of the past. Poverty, riches, sickness, this and that thing; what we have sown, we must reap.

Now, in the manbody you have got some freedom. In all lower species, all are bound, they have *no* freedom. When a railway line is laid down, the train will run on that line. Further, it is your choice as to the direction in which you lay the line. If you have the right understanding, you'll lay it leading to your Home. If not, you'll come back to the world.

At least you now see there's a principle. There's abundance in nature. Mind that. If you sow one pepper seed, that will give you a plant which will grow hundreds of peppers. If you sow one mango seed, that will give you a tree that has hundreds of mangoes. One good thought will give you abundance of good thoughts. One evil thought brings you hundreds in its train. Be guided by that. Only sow what you'd like in return. Think twice before you speak. Speaking follows right thoughts, right thoughts follow right understanding, right understanding comes from whom, where? From Him who has right understanding - He who sees nature working in its true perspective. And suchlike people were very few even in the past and even now, but the world is not without them. All scriptures came from Them.

All these thoughts I'm telling you, you will put in writing and they will appear in books. But for all the books you may read, you won't have this right impact - this comes from heart-to-heart. The company of the Saints cannot be underrated, you see. Maulana Rumi says, "If you have some time with the Master heart-to-heart, that gives you more than hundreds of years spent in penances." More than that! Now you have it. You may think of fire but if you sit by fire, you will get the heat by radiation. So between the Master and disciple there should be receptivity. The Master may be anywhere, the student may be anywhere; they are connected within. You may put the same question to the Master and the same question to the disciple; they will utter the same words. But this is no miracle, this can be regularly developed. Before television came into being, or radio, who could believe it? Now you say, it is according to the laws of nature which they are finding through science; and there are still *more* hidden laws of nature about which you know little or nothing so far.

Question: So even if according to the laws of nature, if we eat something like cookies that might contain eggs, it will have its influence whether we know it or not. Some of the people have been buying cookies downtown, and sometimes the man says, yes they have eggs and sometimes he says, no they don't have eggs. So maybe we get cookies that have eggs in them. Must it have its influence whether we know it or not?

Master: If you are doing your meditation regularly, the smallest thing will affect you. I tell you when I was accounts officer with some regiment in the firing line, I was given an orderly to help me, to cook for me. I told him, "Look here, I cannot be responsible for your life, but one thing you must guard strictly; let nobody enter the kitchen when you cook the food. And you must go on repeating the Names of God or reading some scriptures, nothing more." He obeyed - for two or three days it was all right. People sleep the night away, but I was awake meditating. I found one

night something in my mind, some ramification. I called him at about one in the night, "Look here, who was in the kitchen?" "Nobody." "Why do you tell me a lie?" Then he admitted, "Yes, there was a man, we were talking." So if there is much filth within you, then a little more filth won't affect you. But if you've got no filth, even a little grain, half, one-fourth of a grain will affect you.

Your money should be earned by dint of hard labour, honest earning. Your food should pass through hands which are pious and righteous - every thought of the man serving it will affect it. The quality of the food should be pacifying. Also the one who cooks it, his effect is there, you see. In the old days they did not allow anybody to enter the kitchen, in India at least. The cooks had to take a bath, then they would prepare the food in sweet remembrance of God; whoever ate it was changed. Now we don't care. So when a man has good thoughts and food passes through his hands, that food will carry a good effect - when you eat it, that will add to your good. If it passes through the hands of a lusty man, those same thoughts will come up. Now you know how cautious we should be about our kitchens. And this kitchen here, you see, is further spoiled or helped by good thoughts or evil thoughts. Even the mother's thoughts affect the child in the womb. These are delicate points, you see. You become the abode of all virtues if you are hearing the Sound Principle, Music of the Spheres all the time. That costs you nothing.

Question: Master, when we travel and eat in other kitchens and restaurants, if we do our Simran is that enough?

Master: Well look here, haven't you a strong will-force? Infuse your thoughts into it! I tell you, once we were with our Master in the hills. The people there cooked meat, nothing else. There was nothing else in that town except meat and bread. We asked Master, "Well, what to do? There's no shop which can supply a vegetarian diet." He said, "Never mind. Take loaves of bread from one place and have milk or curd from somewhere else." It is we who have to guard it. What goes in defiles you, and what goes out of you also affects you.

So if you will understand the principle of thoughts, right thoughts will come from right understanding. Right understanding is very clear - we're all equals as men, as souls, we are brothers and sisters in God. The same Power called by any name, is controlling us. Manbody is the temple. Become a conscious co-worker of that Power. Those who have become conscious co-workers see there is no high or low. There are no Hindus, Mohammedans, Christians; we're all companions.

Long lectures won't help you, I tell you. This is right understanding which you have to come to. No lecture will help you unless you lecture to your own self. If you reform your life, then... ?

18th January 1971

Rajpur

Heart-to-Heart Talk

Number 39

Master: Maya is defined as delusion - you do not see things in their right perspective. But how to come out of this delusion? You will come out of the physical delusion when you rise above the physical body; you will come out of the delusion of the astral when you rise above into the causal. So whatever enjoyment you have outside, is it really enjoyment? We are under a delusion, I tell you. So long as you are engrossed in something you feel joy, but when you are withdrawn from the object of pleasure - that thing is withdrawn from you - then by disengagement you feel a loss of bliss. But real bliss is within you. You yourself are all consciousness, all joy, all bliss. When you are absorbed in something outside, you enjoy your own bliss by concentration there. Really there is no joy outside, no happiness outside; we are a drop of the Ocean of All-Consciousness, all happiness, all joy. If we engross our whole attention into the Over-attention, then we enjoy true bliss; that bliss lies within our own self - it can be enjoyed only by concentration, or coming in contact with the Overself. Outside enjoyments are merely due to you; if you are not engrossed in them, you feel no happiness.

Question: Is it correct to neutralize negative thoughts with positive thoughts?

Master: For instance?

Question: If some bad thought comes in, and you just reverse this as nothing and then you substitute it with some other thought.

Master: Well look here, you are changing your centers of enjoyment from one place to another. They are changing. The more they are changing, the more they are missed; by withdrawing from them you'll feel sorrow, grief.

Question: There should be complete stillness?

Master: That may be taken as a training ground if you like. Be absorbed in your own work, for work is worship. It is a kind of training but by absorbing your whole attention into the Overself or God you will have such a boost of joy that you cannot get from outer things. You may have absorption for the time you are engaged, and when those things are withdrawn you feel emptiness. We have been tossing about seeking joy here and there, everywhere, but we are not satisfied because outer things are not permanent, but are merely the temporary, changing panorama of life. We must have something stable which will not fade away but is eternal. God is all bliss, all consciousness, all joy, all intellect, and we are a drop of the Ocean of All-Consciousness. He is ever-existent - do we think we will ever die? We never dream of it. With all this we know that people leave the body but still we feel we cannot die. In a child that reflection also is there and he has some awareness of it. Because God is All-Wisdom and He is in us, we consider that what we know is also All-Wisdom. Even a child will say, "I know better!" Is it not so? This is the reflection of that All-Wisdom. Everyone is seeking joy but the great difficulty is where to find permanent joy.

So the Masters advise us to gain contact with something which will never end, which is everlasting; and that is God. He is already within us, and for this very reason the Master gives us

contact with Him. The more we come in contact with Him the more joy we will feel, the more happiness. When we get greater bliss, naturally we withdraw from outside. You enjoy these outer things only when you are engaged or absorbed in them, and if they were permanent it would be all right, but they are ever-changing.

Question: But sometimes, maybe after a particular experience, some point comes when one could say that had happened.

Master: That's a foreshadow of the coming events, that's all, and foreshadows of coming events are not a part of spirituality. It is but the clearness of your mind. Whether a thing is lasting or not, *that* is to be considered. If man wants permanent peace, permanent joy, never-ending, then the soul must be absorbed into the Oversoul which is eternal. That relationship will never die. You will not feel separation or withdrawal from that, and He is the very life of you in this very manbody. The worldly things are all changing, they don't last long. After all, man has to leave the body; everyone has to leave sometime. If you are attached to outward things, relatives, possessions, naturally when you withdraw you feel grief.

Do you know what is at the bottom of this? All bliss, all joy, all happiness, all wisdom is within you, and at present you have a reflection of that. As I told you, even a child says, "I know so much!" That is due to the reflection of All-Wisdom within him. Everybody wants joy - permanent, not temporary, is that not so? We have been seeking amiss, thinking perhaps each thing will last, but nothing lasts in this changing panorama. That permanent, lasting abode is within you, and that is the very Controlling Power within your body. You and that Power reside in the same body; but you are attached to outside things so much so that you have forgotten yourselves. We must withdraw from outside to know our own self. When we do this by withdrawal we see that Power is controlling us within the body. So the body is the temple of God, and all this grief, misery and strife is due to ignorance. Why not seek that very Power which is within you? That will never leave you. That is the very controlling Power in the body, permeating all creation. This explains spirituality in a few words.

But we are misfits; we enjoy a little outside happiness only for the time we are absorbed in it or our whole attention is absorbed in it. When that thing is taken away or we are withdrawn, we feel grief. Furthermore, for outer enjoyments we have to spend money, but truly, spiritual enjoyment is free - like a gift of Nature.

Even the darkest cloud has a silver lining somewhere. There is bliss, even in the form of disease. When you are ill you get more time to yourself. Nobody presses you to go to the office or business and earn money, your household members do not disturb you. So why not look at the better side of it?

So many years ago I remember, it was perhaps in 1914, I had a low fever for six months. I had a very blissful time. Nobody was telling me go to the office and this and that - and I was served by everybody. So naturally I was always in meditation, and once when I withdrew from the body, the people around me said, "Oh, he's dead!" This is the golden opportunity that God gives.

Our angle of vision is wrong. What I'm saying, is it not the truth? When you're sick do you have to exert yourself? Others come to your help and sympathize with you, saying "All right, have this, have that." All these outer things come in a garb to help you to get something higher, but we don't utilize the chance, that's the pity.

So have you understood the principle of permanent happiness? You have got the contact within, why not have it permanently? Out of the twenty-four hours each day we fritter away at

least twenty hours, and will not find time - even three or four - for that purpose. This is really our own work. All other work is connected with give and take, and when that is finished it will leave you or you will have to leave it. So the permanent relationship is within you, to which at the time of initiation Masters unite you. Such a relationship never ends, even after death. What a great concession it is, I tell you!

I do not mean that you should sit idle doing nothing. Earn your livelihood by the sweat of your brow; stand on your own legs and help others. We have only the need for one or two loaves - one or two, that is all, nothing more. How much do you need to earn for this? One thousand dollars? You need for your own living twenty, thirty, or forty dollars; the rest is not your share, mind that. If you don't share with others you will have to leave it all behind, and other people will be fighting over it, "This is my share, this my share." What must be eventually taken from you, why not share with others now? Is this not wise? Your Self will expand. Love God and love all others; God resides in them - love knows service and sacrifice. Love without service and sacrifice is no love, I tell you, but merely selfishness. When you leave the body, nobody can ask you to give, so do it now. For the love of God you love others, share with others because God is within them. We are all brothers and sisters in God. Your Self expands, otherwise it remains congealed, with the result that you take nothing along with you when you leave the body; how can you take outer things?

So the whole perspective is to be changed. Godmen who come here give right understanding. This *is* right understanding, you see. Your personal work is therefore to withdraw from outside and rise within your own self to know yourself; that is all. Outward happiness comes only on account of yourself, when you are engaged or absorbed in various things. You have frittered away your own bliss and enjoyed something false. If you come in contact with that higher happiness, then... ?

Go on with your meditation and all outward things will become crystal clear. I mean, we are wearing colored glasses, but with clear understanding the glasses fall off. If you are wearing dark glasses, you will see darkness; if they are blue you will see blue. But right understanding gives you right thoughts, right thoughts result in right speech and action. Wrangling and fighting are going on; for what and why? Because there's no right understanding.

Once my father was in a court case with some relatives on account of some land dispute. It was, I think in 1915, many years back. They were our cousins who were fighting us in the courts, and we used to live together, we used to eat together; yet in the courts they could file a lawsuit. Anyway, my father won the case. I was there, and when the other party came over to my father, he welcomed them. I asked them, "Why have you come?" And they said, "We have lost the case of course, but have come to see if you have got some share for us?" I then asked my father, "Well, dear father, have they really any right to anything, because you have won?" Old people were very wise in those days, and with all that he said, "Truly speaking I have to die. They have *some* share, even though I have won." Then I asked, "How much do you consider they have to get really?" He said, "Something like nine bighas." (A bigha is about one-fourth of an acre.) Then I asked him, "Well then, how much do you think, if you had lost the case, you would like to have considered your share?" He replied, "Fifteen bighas." So I said, "All right add half of each, and it makes twelve." So even after the case was won, my father gave them twelve and a half bighas of land. This is truthfulness. Don't deceive yourself. Christ was very strong in advising people not to leave the house to go to Court. If you *have* left your house, and are on the way, don't go any further -

return. Even if you reach the door of the Court, don't step inside. If you step in all is lost for you will have to say a hundred false things to prove you are right, and all your time will be engaged in nothing practical. All the time you will be thinking he is such a man, and so on. When consulting one man, then another, one's whole mind is disturbed. Added to this, you have to spend money - so why not have the half-share at home? In Punjabi we have a saying, "It is better to have half a loaf of bread than the whole by fighting."

Is it not sensible that if you are true to yourself then there is no need of these Courts? It is really up to us. If they are two brothers, then whatever the father has left should be shared. Everybody wants to be exorbitant - wants to get more, will even fight to get more; but it is only the angle of vision that should be changed. Nearly all that trouble is on account of ourselves I think, ninety per cent; ten per cent might be due to reactions of the past. We squeeze the blood of others. The stain of blood on a cloth can be washed away by water, but when you squeeze the blood of others, you will have to reap the results. So your earnings should be fair and honest, first of all. The other thing is that your food should pass through the hands of someone who lives a good life - or infection will be there.

So all outward enjoyments are not really enjoyments; through your attention you are absorbed in them. Why not attach your attention to the Higher Self, which is All-Wisdom, and thereby enjoy true bliss?

You have to learn these things; having one social religion or the other makes no difference. That school is better from which many students come out successful. You are attending a certain class; there are Hindus, there may be Mohammedans, Christians, all sitting in the same classroom, and the Teacher is also a human being, Who is enlightened - Who has solved the mystery of life. Which student is dear to the Teacher? Whoever lives up to what the Teacher says surely, though he may be a Christian, Sikh, Mohammedan, or a Hindu. All are dear to Him, but he is more dear who lives up to His words.

So I say once again, make the best use of the advice you are given. You have nothing to pay, nothing to worry about, and this is nothing *new* - just stand on your own legs. It is a golden opportunity, whereby you can go back to your Home. Make the best use of all other things but only to enable you to reach God.

27th January 1971
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 40

Question: While reading yesterday, I came across a brief mention of the power of Ojas, but it didn't give much detail about what it is.

Master: Ojas is the power which helps you to rise into the Beyond: that is called Ojas. So you will find how necessary chastity of life is. The more you have got that power within you, the more you are healthy; even if it exceeds the limit which the body requires, it will help you go into the Beyond.

You see, from food and drink the body makes some milk-like element, *chyle*; that rises and becomes blood; from blood forms the flesh; from flesh, the bones, and then the pith of the bones. From the pith of the bones that power arises. Those people who are not chaste, given up to unchastity, they have no hope for spirituality. So Ojas is the power which helps you to transcend into the Beyond. That is why chastity is life, sexuality is death. We sometimes use words, but we don't know the very basic purpose for which they are there. Everything which exceeds the limit, that goes to spoil, you see. So Blessed are the pure in heart, for they shall see God; that power helps. Those who are always drained out, I would say have bad health, no thinking power, they can't do hard work; they can do nothing.

Those who are not married, they should observe strict celibacy. Those who are married, they should observe it according to the scriptures. Scriptures say to marry means taking a companion in life who should be with you in weal or woe through your earthly sojourn, and both should meet God. They should help each other. One duty may be of begetting children - one! Not all! We have considered, perhaps that it is a machinery of enjoyment. That is wrong.

Ojas has not been defined anywhere, I tell you. From Ojas you get that power which helps you to go into the Beyond. If you have got no surplus of this valuable fluid within you, how can you sit for meditation? Now you will see how important chastity is. The word "Chastity" is used as Life, and its opposite is death, you see. These things are not explained to us, that's a pity; we ourselves do not know. Outward acting and posing won't do, I tell you. So that is why I put it in the diary forms, even in thought and word. Even if you are unchaste in thought and word, that affects you.

If you observe a very simple diet and chastity, you'll be blooming. With all your tonics, with all your outward dietary proteins, these won't help you. Acting and a rich diet won't help - the effect is only temporary. I think with acting and posing you appear to look all right, that is all.

In the West it is usual for girls to seek their own husbands and husbands to seek their own companions. There was a girl, she was ugly and nobody liked to marry her. She was disappointed, she left the town, and lived in an out-of-the-way place. Naturally, when one is disappointed, one reverts to God. She passed her days in sweet remembrance of God. After a year or so somebody came up to her, "I would like to marry you." "What! What are you talking about? I am the ugliest woman in the world!" "No, no, no, you're not ugly." "No, no don't joke with me!" She saw herself

in the looking glass - her features were changed. So thoughts are very potent, you see. Chaste thought is a blessing. Ojas power is that, as I tell you, which helps you to transcend into the Beyond.

Question: Even the power to think depends on Ojas also? Continence of mind, that also depends on Ojas?

Master: You waste your power by thinking. Thoughts result in words and in action. That does not affect those who have no inkling whatsoever of God. If you see some of the initiates' diaries, excuse me, they are full of chastity failures in deed. They take it like a food. This is wrong. I have to give them right direction very politely, "Take more care of that."

Question: But does Ojas help to increase the intellect also?

Master: Chastity helps everything. If oil is oozing out of a burning lamp, then how long will that go on giving you light? That's the foundation on which the building is raised; your physical body, your intellect, your everything. Swami Ram Tirath was Principal of the Government College in Lahore. He said sometimes it so happens the most brilliant students fail their examinations. When they went into it, they found the students had lost the vital life fluid the night before. Kabir says when a dog indulges in coition it remains sad for a month - that it affects it one month. What to speak of men who indulge daily; I need not say these things so openly, but that cuts the very roots of life.

I think you will rarely find those who observe chastity, say even for one month. They think perhaps it is part of their diet; but that is wrong. So chaste, normal life is all right, as prescribed by the scriptures. That is why I say married life is no bar to spirituality if conducted according to the scriptures. When I write something, I *mean* something, you see. We simply read it, that's all.

Your chart is with you - self-introspection report - look to that. If thoughts are right, you lose less. Suppose you lose one grain in thought, five grains in word, and half a pound in action. Thoughts are very potent, you see. You want to go Home this very birth; all right, have it. You're sure to go. This side you try, the other side you drain out, what is that? You cannot sit for meditation. Those who say, "We cannot sit, our minds do not allow us," this is all due to failure. In the great legend *Ramayana*, the opposing side was to fight Rama. From that side someone came up to fight. He had observed twelve years strict celibacy, chastity of life. But from Rama's side, Laxman - who had been chaste *all* his life - was selected to fight. I've read Napoleon's life. By hearing his name, the whole of Europe trembled. What happened when he was caught at the Battle of Waterloo? The story goes that he fell because of this failure the night before.

In everyone's life you will find this is the drawback, the biggest drawback in the majority. Saying is something, but living is something else. In India, there were three or four invasions from the West, from Persia. Prithvi Raj stood against the invaders and drove them out. But finally he was captured; it was for the same reason. The day following, you are not in your sound thought, you see.

I don't think you've been given such a very vivid view of this thing before. If you observe these facts you'll bloom, your every power will be enhanced.

When you have got no Light of your own, how can you understand the Light? Visualizing won't do. And there are people initiated by so many, so many masters in the world. There is failure in chastity in them too, even the Heads. They've got no control over their discharges. And I never dreamt of this in my life. That has some goodness, you see, when you have a store in you.

Nature does not spare anybody. "Blessed are the pure in heart for they shall see God." These are very clear words. When you have got no power of Ojas how can you see God? How can you rise above? It is there to give you a boost, to have something, then you have to maintain it.

Live in a normal way, not given up to everything. The Food God complained to Lord Vishnu, "People eat me too much." Then He replied, "Those who eat more than they really require, you eat *them* up." So whatever is not digested, that brings in diseases. By eating too much, you are not able to digest anything. Those who indulge too much in anything, ultimately they are not able to enjoy anything. These things eat them up. That is why you know self-introspection is most necessary, about which we care little, very little. So don't spare yourself.

Question: When someone overeats, that affects chaste thoughts?

Master: When food is not digested, you are not able to sit for meditation. You're drowsy. So long as your stomach can work, it is all right - for one or two months, a year or so. After that, if you continue to overeat, you are not able to digest. It means the same thing, that Food and Drink eat you. When you are not able to digest, you lose power, and strength. How do diseases come up? Whatever food remains undigested, that brings diseases.

Three things kill a man - hurry, worry and food that is not digested. You see the very importance of it? It is very good you put that question on Ojas.

Question: Is loss of semen during the night strictly a matter of thoughts during the day?

Master: Surely. When you look into the eyes of others, others affect you. Eyes are the windows of the soul. Don't look into the eyes of others, whatever sex. If you have control over yourself and you can affect others, that's another thing.

During the time of discipleship we must be very careful. When you have grown up and you have a sheet anchor, you cannot be affected by others; you'll give life to others. Sometimes we say "Well, Master talks lovingly to everybody." He talks lovingly from His Soul, you see, not from the body. Others who talk very lovingly, talk from the level of the body. Love is no love which arises out of the body and ends in the body. Love that arises from the body and ends in the soul, that is Love. All this love which ends in the body is called lust. These things are not differentiated in books, I tell you. What is lust? Lust is love, your love which arises out of the body and ends in the body. By sitting here, by radiation, you have a boost to go into the Beyond, that's Love. That is why that Love is called Charity.

Question: How strict should we be about associating with other people? Even initiates? We shouldn't make any distinction?

Master: Meet socially as much as is necessary. If you meet in a Satsang, you should all think of nobody else except God. Satsang is Satsang only when no other thought creeps into your mind except God. When you are there, and you are meeting socially - kissing - that is no Satsang.

It was reported to me at one place, they began to make a fuss over children, embracing them, like that. I stopped them. Well, this kind of love will spoil your lives, you see. If two glasses are packed together in one place, they will strike against each other and be broken, is it not so? We are not yet the master of our body, you see. We're dragged like anything. So, during the period of discipleship you must be very careful. When I prescribed the diary, it really meant something.

Now the times have changed. Nobody can stay with a Master for long periods. They must be given something. What they are given should be maintained by self-introspection. At Initiation some Light and Sound is given. That goes all right for some days, but if your life deteriorates, that goes.

God is Life, Love and Light. You get Life; Chastity is Life. We simply read these things, we don't go to the bottom of them. God is Life, Love and Light. Life comes from where? Chastity! These things are not preached, that's the pity. They simply tell you, go and do this performance, then do that. If your Life is really pure, then even one thought will help you. Thank God, with all these things you get something; it's the Grace of our Master. But we have to maintain it. Normal life is all right.

Question: In regard to thinking; somebody once made a statement, "I think, therefore I am," but that's not true really because I AM even if I don't think. Is that correct?

Master: You are a conscious entity and thinking arises from consciousness. One who is not conscious, how can he think? So that is why, when you say, "I think," it means you're conscious. We generally use words and don't go into the bottom of what they represent. We are conscious entities. Then that consciousness works through the level of brain, through intellect. Consciousness helps you to think. So that is why it is said, "God is all Intellect, all Wisdom, all Love, all Life."

So God is working; He is All Consciousness, and you are a drop of the Ocean of All Consciousness. You have got the same Power, the same thing in you - Life, Light and Love. Once, as the President of the World Fellowship of Religions, I gave out my address on this very point; Life, Light and Love. People use these words; they don't follow what they actually mean.

One who is given up to outward losing of all this Ojas power, he is never patient, I tell you. That's the outward symbol. Like boiling milk, he will bubble over, can't control himself. That's the one thing you'll note. But one who is very strong, considers everything calmly. This is one thing that will come out. You can judge from that, you see. One who becomes wild for the time being, cannot control himself, that is a sure sign that he is not chaste. He is losing all that power. For the building that has weak ground underneath, a strong foundation is required. Then you may have so many stories raised up high on that; but if the ground is left weak, then? It will fall down. Masters have been giving this example in another way. They say, walls which are made of sand, how long will they last?

Brahmcharya is the word used for chastity. *Brahmcharya* is the way of living to find God. *Brahmcharya* means self-introspection, means the way which enables you to find God. The other word is *Sadachar* - ethical life. *Brahmcharya* - *Brahm* means God, and *acharya* means way of living. That is not only controlling the semen within you, but controlling all your outgoing faculties. Control your tongue, control your thought; think no evil of anybody else. Don't be affected by what you hear from others. If others say, "I have seen so-and-so do this and that thing," don't believe it.

Question: So chastity is the foremost of all the virtues?

Master: It is the foundation of the physical body. The body should be founded like a building whose foundation is strong. Even thoughts affect the very child in the womb. Some children are very lusty. That is due to the parents. While the child is in the womb, we must be quite chaste, calm, loving; that will affect the child within the womb. He'll be born like that. Some children's problems are reactions of the past, some are the reactions of the mother's thoughts. The subject is very long, you see.

I will just tell you something more that will be a help to you. Animals and men, there is a vast difference between the two. When an animal becomes pregnant, no male animal will touch

her. But in men - we are the highest in all creation - what do we do? Shameful! Is it not? My hint is sufficient; I need not go too far into it. We don't observe that.

With any subject, that can be thrashed out, threadbare, to bring home the very truth at the bottom, you see.

Question: Many of the initiates, I'm sure, will be interested in this, besides myself. If we had unchaste lives before we were initiated, how long does it take, is there a time before we are adjusted?

Master: If you take poison, that affects you. But take no more poison. To fall in sin is manly, but to remain there is devilish. A woman who had committed adultery was brought to Christ. He said all right, what do your scriptures say - that such a one should be stoned to death. Let her stand there, and you stone her. And who shall stone her? He who has not felt guilty of that at heart of hearts. Nobody dared. And He said, "All right, go, but do no more." In our Master's time when people committed adultery, out of the whole gathering one would say, "Master, I have done this thing." Baba Sawan Singh would say, "Well, can any one of you bear the burden of his sin?" Who would dare to say? Then He said, "All right, do no more," just like that.

We should stop somewhere. The poison eaten cannot be cleaned. But if you stop eating poison, then it's all right. So there is hope for everybody.

Question: Sometimes I have a feeling that I lose touch with my desires because I do everything out of habit and I've found that the best way is if I try to think every moment, "What do I want?" - I mean - "What does my soul want?" That way I'm asking myself what I want and then I don't do anything that would harm me but if I do it out of habit...

Master: I think I have given the reply very straight and you have not followed it. The very view stated in your purpose is due to that. If you cannot live up to what He says, you have no power over yourself. You're losing, you're very loose with that. These things should not be thrown in the face. That is due to lack of filling in the diary. Like a hard taskmaster, don't spare yourself. He within you does not spare even me, I tell you. God bless you. This means that there's a very strong vigilant watch to be kept. As I have said already, a man must fall down unless he's got some boost above, some sheet anchor within himself. I am giving you something very true, I think, very basic, to which you pay little or no attention. We are already given up to sensual desires, enjoyment, in one way or the other. So long as we are just stuck fast there, how can we rise above it? There should be some discipline. If a doctor comes to you, you have got fever, and he tells you not to take any solid food, you have to live up to it. This is the path of discipleship I am explaining to you. You have to be very careful, but if you live up to it for a certain time in a particular way that will become your habit. And you will live longer for it; that way it will turn into nature. You won't be able to do otherwise. So why not make the best use of the habit of the mind? Do one thing today, tomorrow, for a month or so, then? Then naturally you will have the trend of mind to go there. Make your mind a friend, you see, "All right, let us do this." When habit is formed, then you're saved. The mind has the tendency to bring you back to earth. That's all. So long as our thoughts, our thinking, our consciousness are bound down to the outgoing faculties, we cannot rise. Once we learn how to rise above them and have the higher inkling, every day have that bliss, naturally we won't like to come down. That will come by habit. We have to work for it. Some boost or some capital is given, that is a great concession. But maintain it.

Late January 1971
Rajpur

Heart-to-Heart Talk
Number 41

Master: When sitting for meditation, the positive way is not to say, "No thoughts should come, no thoughts should come." The positive way is to put your *whole* attention into it - negative thoughts always have an effect - this is all a feat of attention. True worship is to be wholly and solely devoted; this will be developed by regular practice in the accurate way. When you sit have one-pointed attention and if you do this each time for some days, naturally your mind will get used to the habit. The mind wants bliss, and it will taste that bliss. The mind now will not permit you to go inside because it knows when you get to that blissful state you will never have to come back.

So make friends with your mind. By repeating the same thing daily it will turn into habit; habit will turn into nature. You will develop regularity. The word *regularity* means not only sitting physically, but sitting wholly and solely in one-pointed attention - you may be physically there, but you are not always wholly and solely there. The longer you can stay wholly and solely devoted to one object of thought, the more progress you will have. Of course, one thing standing in the way is *clutching*; you become emotional. That very emotion is your ego protection. The longer you can stay there, the better the results will be. When you go out into nature, enjoying nature, that's all right; there is some Power working behind nature. Turn to that Power, then sit down to your meditation - you'll enjoy both - outer as well as inner.

So the positive way of thinking is always helpful. If someone says, "Don't look over there," you'll naturally say, "What is over there?" Look wholly and solely into what is in There, and if you're truly cut off from the world outside, that is true renunciation. Renunciation is to be cut off from all outside, *not* leaving your hearth and home. You may go to the wilderness; even there you have the outside influences if your attention is outside. So true renunciation follows when you are devoted wholly and solely to one thing. That requires training. That is why it is said work is worship. You train that way, then train the other way. Man learns swimming in water, does he not? So meditation, true meditation, I might further stress the word *true*, is to be at one point only, wholly and solely. If it is applied to worldly things you'll enjoy them more. That is a training ground; you'll find pleasure in work or in any engagements you will have. So true renunciation is had only when you are devoted wholly to one point; when you are absorbed, cut off from all outside, even from your body.

Regular practice will make you an adept in this. Today you may be only able to stay absorbed two minutes, then, with practice, five minutes, then half an hour. Out of the whole time you sit physically, say four hours, if you are There for even a half-hour, you'll be more successful. So at night, always repose in your meditations, then lie down relaxed, go to sleep with that very thought of God; then when you go to sleep, that thought will be reverberating with the circulation of your blood. In the morning when you rise, you'll feel you had been doing remembrance all through the night.

Question: Last night I went to sleep doing Simran. But just before I woke up, I had a negative dream. You appeared, but I'm sure it wasn't You as even the eyes were red. But how can we remember Simran in our dreams?

Master: That won't come in a day. Dreams and visions are two different things. Dreams come up as a reaction of your uncollected, unregulated thoughts. At the time you do not remember what you've actually seen. In the morning you might have some vague memory of it - that is a dream. When you have a vision, that means you are conscious at the time: you're talking, you're hearing, you'll remember everything; that is not a dream, that is withdrawal from the body. Even in dreams the withdrawal is from the body. The difference is that in dreams you go to the gullet; at the navel you have sound sleep. In that case, when you become empty you remain conscious, sleep is there, but you remain conscious - "My body sleeps, not I." You then have visions. Sometimes the initiate cannot rise up in meditation; then the Master comes down to help. Those are real visions, that's the difference. When you see anything, continue looking, that is the only thing; then it will become clear. But anyhow, did that help you to some extent?

Question: I didn't go through with the rest of the dream.

Master: That's all right. That will help you if you continue like that - you'll be successful. In the beginning, when a man learns how to swim, he makes an effort. When he becomes proficient he simply swims with no effort, with his arms and legs going on like anything. I have been swimming in rivers. I was very fond of rivers. In the River Jhelum there was a very big flood. I would swim to the middle of the river, I had no fear. It is your own fear that kills you. The water won't let you drown, only a little effort is needed. So this comes only when you become an adept. Regularity pays in the accurate way.

So when you're physically sitting at the Door and your mind is running away to the four corners of the world, that is no meditation. That is why Kabir says if your body is sitting by God or by the Master and you are running away to the outside things, that is no company of the Master. The company of the Master means when you're wholly and solely there. That sort of absorption will give you a better effect; you'll learn more.

Question: In the beginning, You recommend that we sit two hours a day. But what if we can't sit that long wholly devoted? Would You recommend that we start with a shorter time and break it up when thoughts are coming and then try to lengthen it?

Master: To give out a tithe, tithe of money, tithe of time, two and one-half hours each day, that has been the custom throughout history. If you sit for two and a half hours or two hours you may have only five minutes true meditation. All right, the next day devote wholly and solely ten minutes, go on like that.

The purpose is there. That is why I say, don't do your meditation as an imposition. Go fresh and buoyant, just as a child runs to his mother. But binding is sometimes necessary - you should at least put in full time. Out of that time, I think you'll have some good minutes. If you've put in only five minutes, then of the five minutes - maybe one-fifth of one minute that you are There wholly and solely can be counted. Hafiz says, "Paint the whole wall. Even if you cannot paint the whole wall, you can do something at least." If you are to jump five feet for instance, have the ideal of five feet, then you'll jump at least two or three feet. You follow my point? If you have some higher ideal before you, you'll always try to come up to at least half of it. If you've always got the lower ideal before you, you won't even reach that lower ideal. So that's why I'm telling you, if you can put in five, ten minutes wholly, solely, and then increase, that's all right.

A man cannot become an adept in one day. If you can do it, well and good, I'll be most happy. If you can put in ten minutes today, wholly, solely, try to put in twenty minutes tomorrow. Increase ten minutes daily. After one week you will have seventy minutes. I wish you would do it. And after fifteen days you will have one hundred and fifty minutes. Do that - I will be glad, you see. I don't want work done in a slipshod way but in an accurate way. Your mind will question so many things and involve you - it will induce you not to put in two hours. So you want to start with five minutes, all right. I quite accept that for today. But your mind will delude you. Don't listen to him. All right, you agree to sit fifteen minutes at a time? (The person Master is addressing agrees.) If you succeed in putting in correct time during those fifteen minutes, when you reach the place where you are getting water, would you not like to dig further? But if you reach there, then recede, then dig another hole, then leave it, then dig again, what good is that? All right, let's start from today in your case. I am agreeable to any way. But do put in accurate time please! I don't think you'll find any other friend like that who'll allow you every concession. But agree to this - be sincere. Don't deceive yourself. Put in fifteen minutes at a time, but honestly, wholly, solely - only then you'll change. Sit quite relaxed, first thing, quite relaxed. Then put in your fifteen minutes. You'll do wonderfully.

I'm ready to adjust myself to anything you like. But *accuracy* is wanted, don't deceive yourself. The mind is very tricky. When you are sometimes drowsy - will that sitting count? That won't count. Sit fully conscious. If you're drowsy for half an hour then... ? Or if you keep thinking of how much time you have put in and look at your watch to see how much time has passed? That counting won't do. Sit cut off. You are going to die, once and for all. *That* is meditation. You may return or not return. The mind is very tricky: like a gentleman it will suggest, "All right, why not put in five minutes only at a time?" And you fall, "Yes, yes, I quite agree with your mind." I know it's tricky. Anyhow, I am glad it raises its head. When the serpent raises its head you see that there is danger. So tell your mind today to put in fifteen minutes, *wholly* and *solely*. That is what is wanted.

Now watch the injunction of your mind today, and see he does not delude you, nor plays tricks with you.

Late January 1971
Rajpur

Heart-to-Heart Talk
Number 42

Master: I'm afraid that the group leaders are not fully confident when explaining the Teachings. Recently a circular was issued to each group leader in charge asking him whether he has confidently grasped the theory and has been improving in his meditations. They all said, yes, they know the theory. It appears they don't know it. If you are shyly explaining the Master's Teachings the person you are talking to may object, saying, "Christ never speaks of the Master, why have you come to me?" If you are confident you will be able to explain, "Excuse me, He does say He is the Light of the world as long as He is *in* the world. These words stand in the Bible."

Well, I will ask each one of you today if you have that pamphlet *God Power, Christ Power, Master Power* where all this is explained fully. Have you got it? Then read it today - put in an hour or two on that.

Question: We know it.

Master: If you know it, why don't you tell others?

Question: People will not believe it.

Master: They will not believe it because you are not confident. If you cannot tell them, "The Bible says the same thing," then say, "Go and *read* the Bible." They believe in the Bible. Everyone is under the impression that Jesus Christ remains forever. The Christ Power remains forever; but they identify Christ with Jesus, the human pole, which is not right. Read that pamphlet. Be clear, then quote from the housetops.

Question: It's not our job to care whether or not people grasp the Teachings, is it? Shouldn't we just give it to them?

Master: But you should feel joy, *joy*, when you speak about the Path. You've gone amiss. The Master means what He says. God will bless you. But when a man himself is not confident, and is giving talks on the Teachings, how can he tell others with confidence? Another reason must be that they are not in social contact - socially they don't meet with others. If somebody comes up to you, all right, explain. You follow me now? You must be confident that what you are doing is according to the Bible. This is what I want. Customs and rituals are limited; they are the exoteric side. The esoteric side is the same - I have not changed your religion; I have made you more staunch in your religion because the Teachings are according to the Bible. Read and understand the details given in the Bible.

Question: I've seen the extreme where a person may be all the time looking for a way to give the Master's Teachings, sometimes at the expense of his meditation. He doesn't meditate but is always eager to give out the Teachings

Master: I've never said anyone should do that. If they had been going out like that there would be hundreds more by now. Maybe one or two do that. To those I would enjoin that their meditations should not be neglected as they are the Bread of Life. Meditation should be kept up. That will give you strength - spiritual strength. Then go out. At least from what you have come to know you can give an inkling to others, "Here is something you have not found yet!" You are not

responsible, you are not under contract to bring the Teachings to others. You are to speak from the housetops, "Here is the Truth according to the Bible!" You are not immune from that, is it not so?

Question: If someone neglects his responsibilities for instance in giving out the Teachings, well it's not my business, but is it better to tell him or to ignore the situation?

Master: Tell him, "Dear friend I think you are not in the full knowledge of things."

Question: He does good work for You...

Master: He does good work - all the same... Once somebody wrote to me, "Is this work as good as meditation?" I told him, no. It is next to meditation, you see. Your own house is on fire. Are you going to put out the fire of others? How will they believe you? They will look at the example you set before them. Give bread to your life, your soul, first. On spiritual health depends the life of mind and body both. When you've come to know something good, then give it to your friends. Tell them. At least point it out. But meditation comes first, see to your general life, then go out and spread the Teachings. That is why, in so many cases, if this is neglected, group leaders have less inner experience than the other initiates.

Question: I thought that only if non-initiates ask questions concerning the path we should come out and speak.

Master: Look here, just give an inkling to anybody who comes to you. If he is really after it - he will be after you. If after you have given some inkling, once or twice, some hint on that point and he does not express interest - well - keep quiet. You are not under contract to bring others around. Tell them the Truth is available, that much you are to do. If you have yourself received very good things, would you not like your friends to also have them? Wouldn't you like that for those whom you love? Naturally. Tell them, "You have developed physically, intellectually, what about spiritually? The Bible says the Word is the Bread of Life. The Christ Power was Jesus working in the human pole, it can never die." Some inkling should be given. If they are after it - they might be seeking - if not, then keep quiet.

Question: Sometimes it's been unclear to me how much to act as a missionary (that's been suggested to me, even) and how much I should do service and then work on myself.

Master: As I told you, you are hungry yourself. How can you appease the hunger of others? That's the first thing. Your own house is on fire. You're going to help others? Strange missionary you are! First you must be confident. If you are not confident, as I told you, they will wonder, "Why did he come to me?" My point is I see you are on the right path. Don't be afraid it is not so. I'm only telling you when you yourself are not confident then how can you tell others with confidence "This is like this, this is like that?" You go on with your own work, then tell them.

Question: When I try to give an inkling to other people, my ego gets involved. And then I go on talking and they don't even care. I get trapped.

Master: Caught, you see. If you are doing your meditations and you see for yourself what is what, then you will not be caught. It is only when you don't see for yourself what you talk about that you get trapped. Tell your friends, not everybody. I quoted those words from Christ, "What ye hear in the ear, that preach ye upon the housetops." He said He was sending His disciples amidst the vipers, snakes, poisonous snakes: "Go and preach there" - this is what He told them. Buddha and all others also said, "All right, go and tell them. Your duty is to tell them." Those who are after it will take it up.

Question: Since I've come to the Path, I've had to tell a lot of people of it, but I don't think any of them have come to follow it.

Master: That is why I say you must be confident of what you say. When you see the theory is the same as in the Bible, and the practice you also find the same, then you must be confident.

So that much is sure, you have not become Saint; you have not got to the highest degree. Some have reached the primary class, some have reached the middle class, some have reached the college class. You know something, but not everything. So don't be after making the contract of changing others, but to those who may be searching you can give an inkling of what you know.

Early February 1971
Rajpur

Heart-to-Heart Talk
Number 43

Question: Some people...

Master: No. Don't talk of anyone else please - "some people" - don't be the spokesman for other people. Speak on your own part.

Question: My own part is: I can't feel perfectly sure in the Master, whereas other people seem to be able to.

Master: That's all right. Those who seem to have surety in the Master might have some inkling of Who He is when they are devoted. Naturally the devoted have more surety. The same gift has been given to those who are not devoted and they have not utilized it so much. Those who have become receptive can say more. Those who have not become receptive will surely not talk in the same words as those who have developed receptivity. You see, from a Master, one-third is given out by word of mouth, a gift, and two-thirds is had by receptivity. You are wanting there. Some have more experience than others. The same darshan was given by Christ to Judas Iscariot and His other disciples, yet Judas Iscariot betrayed Him. When He asked, "Do you know who I am?" Some said, "You are the son of a carpenter." But Simon said, "You are the living Son of God." That was the difference between their receptivity. Then Christ said, "It is not you who say this; it is my Father in you who has revealed these things to you." It is the opening on the inner level where the difference is made. Some see the Master as God walking on earth in the manbody because they have developed receptivity. Others say, "No." But there's no doubt about it.

Do you see some Light?

(The questioner affirms.)

Master: You may not recognize Him fully as Master, but if He knows more than you and gives you something so that you can progress on the Way, then develop receptivity, that's all.

Hafiz says, "If you want to meet God leave everything and go to the wilderness." But there was another Saint imbued with the Lord who said, "Why do you run away? Here's God standing before you!" His inner receptivity was developed, He saw God was standing here in the manbody.

So Simon said, "You're the living son of God." He was receptive, he knew. From here in the manbody he could see it was God who was manifest in Jesus, yet a fellow disciple betrayed Him. So that difference will always remain. Even if others say, "He is the Master," don't take it as a hundred per cent truth - develop yourself - you'll see for yourself. Live up to what you're told to do; keep your diary; put in regular time and you'll develop. And then you might see more than others if you are regular. There's hope for everybody. Always come with an open mind - everything can be said. One who knows better, sees better, he is more receptive. Then naturally there's a vast difference between the statements. Always bring your thoughts to me, never be afraid of me; I am a man like you. Come with any difficulty, with no reservations. Man learns and unlearns all through life.

At least you must think of the Master as your elder brother, knowing more than you. Take Him as a father, elder brother or friend at least, and nothing more; and then live up to what He

says. I never told you to take me as God. Did I tell anyone? Not even in my books. You people only defame me, I would say, if you tell others I am God-in-man. When you *See* that, you may say. Even then, it is not due to me; it is my Master within me; it is His Grace working.

Whenever you do something, don't do it half-heartedly, do it whole-heartedly; then you'll succeed. As I have told you before, we have no definite ideal before us. Most of us have not decided so far. It took me more than ten days, day and night, to decide: God first and the world next. You must decide. If you decide on the world first, all right, you'll progress on the worldly way: do it! But don't be like the pendulum of a clock; sometimes here, sometimes there - oscillating, That won't do. So there's hope for everybody. Those who have reached the goal can say so. They have seen God is there.

So Simon said, "You are the living Son of God." That is due to receptivity. Develop more and more. The Master comes to you man to man; a son of man first. When you go within, He comes to you as a Radiant Man, still further as a Word Man. These are stages. When we have to talk to a child in the primary class, we are to talk from his level, not from the college level. So be regular in your meditations. Keep your diary. Develop more and more from day to day.

When I first went to my Master, somebody asked me, "How do you take your Master? How high is He?" I told him, "I don't know how high He is, but that much I do know, He is more than I wanted." Truthful things, you see. "He is far *more* than I wanted."

That's how you can take Him in the beginning, and now I see it is God Who is working within Him. That is His Grace.

Start from the level of Man. God will help you. This is something explained only up to the eye level, little beyond - what to speak of astral, causal and Beyond. Those things that are now explained to the college man, such as trigonometry, if taught to the third grade primary child, would not be understood. As you grow more and more, you begin to understand more and more. But the A-B-C starts only when you rise above body-consciousness. Take Him as a man, a senior man, as brother, as father, as anybody who knows a little bit more than you. Can you not take Him as that much at least? Shamas Tabriz at one place says, "O people, you are going for pilgrimage. Where are you going? The pilgrimage is here (eye centre)." The true pilgrimage is to go to God and see Him. Until you have seen Him, the pilgrimage is to go to Someone in whom He is manifest.

So the real pilgrimage is within you. The company of Someone Who is developed within will help to give you a boost to go within and to have a firsthand pilgrimage and to come in contact with Him. So regularity pays, God will bless you. God will bless everybody. Please try. God help you.

13th February 1978
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 44

Question: I am in the army, and sometimes I am given orders - they tell me to do something which is not...

Master: Who, who?

Question: My superiors in the army. They give me orders to do something that is not quite honest. What should I do in that case?

Master: For instance?

Question: Mostly I have been book-keeping and the books, say for the last two years, have been done incorrectly, and they tell me to go and fix them. And the way they tell me to fix them is not legal.

Master: Military orders, or you will be court-martialed!

Question: Right.

Master: There is no civil law there. Are you in charge of those books?

Question: Yes, I am in charge of them, but what I do, I can do legally, but what was done in the past is all wrong, and they want that corrected.

Master: How can you do that?

Question: You can't, legally.

Master: Then, how can they force you to do what is not done right? Put a note there: "This has been done under orders." Military rules are very strict, are they not? You are working in an office?

Question: Yes.

Master: Under an adjutant? The adjutant is generally in charge of the office.

Question: Yes. We have lots of offices, and this office just comes under one particular person.

Master: Well, you are an enlisted man, what can you do? That's the pity. I was once attached as an accounts officer to the military service. The regiment was ordered to proceed to the field of action. Orders were issued. That place to where we had to move was about twenty miles away. I said to the adjutant in charge of the conveyance sector, the quartermaster, "I am a civilian attached to the military; this is only an attached position; I am given a corresponding rank for convenience's sake. Will you please arrange for my conveyance to the lines?" They were very frightened of me, I tell you. Why? Because I am very honest. The day before we had to move, I asked the quartermaster whether he had arranged for my conveyance. He said, "Did you ask the commanding officer?" I went to him. "As you know, we are civilians attached to the military, at your orders. So whatever rank we are given is given only for convenience's sake because we are not accustomed to this hardship of military life." But he also said, "No, no. I will go on foot!" He was the Colonel in charge. "I will go on foot! All others will go on foot! Why can't you go on foot?" Well I told him, "If you want to inquire from my office in Delhi about this you can phone and ask them. I am not asking any favor from you." "No. No. No. All will go on foot! You will

have to go on foot!" This was the commanding officer. "Well dear friend," I replied, "If you can't arrange for my conveyance, I will have to do so myself." All the others said, "Oh my God! He is replying to the Colonel like that! What will happen to him now?" The military are very strict; they were probably thinking that I would be court-martialed! But later the Colonel came round to my quarters where I was taking food. He knocked and said, "I have arranged for your conveyance." "All right, thank you," I said. And then when we arrived at the firing line, all were ordered not to cross the line, because beyond it was the enemy. During the day, I would leave the border and cross it and go there for my meditation. That was about in 1921. I was reported, "He is crossing the border without permission and the enemy doesn't harm him." We were there for three months at the firing line: bombs falling, cannons booming, machine guns going: I was unharmed. Once it so happened, there was a man who was reading the Scriptures in the quarters, a very harmless thing. But the man in charge over there said, "Well, look here, you cannot read the Scriptures in here." That man came up to me quietly, "Should I report him?" "No. No - there may be something laid down in the military law about it." So military law is very fixed, you see. When anybody orders, "Fire," fire! You are not to question the order, what can you do? It is the job of the officer to give the orders.

In the regiment, there was a very dreadful dacoit. He became my body-guard. I told him, "Everybody is afraid of you." He said, "When I look at you I start trembling; my past sins come to life." The whole regiment was afraid of that man, yet he was afraid of me. I asked him, "Why? What happened?" He said, "I have killed at least three hundred people. Killed them, like that. How many I killed, the exact number, I don't remember. Is there any hope for me?" "Yes, there is hope for every man. There is hope for even the worst sinner. Repent. Pray. Do no more."

So you see, in my time military life was a very hard life. There was so much hard training going on. Now it is not as hard a life. You have a more easy time.

15th February 1971
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 45

Question: In the West, women take jobs and have careers, just like men. I wonder, with either married or unmarried women, what is the spiritual point of view of women working?

Master: Spirituality is one and the same for all, whether woman or man. Being a woman makes no difference - they are souls. The soul is of the same essence as that of God. The same possibility is there for woman as for man. For a woman in the beginning it is a little easier to go up, because being by nature a housewife she has fewer irons in the fire. In the majority of cases women are concerned with a small area of activities. Men have so many concerns, so in the beginning it is a bit difficult for them to withdraw from outside and go in. In the beginning for a woman it is the reverse.

Men have had the upper hand so far, but are now seeing the other side too as women are advancing in all affairs of life. And this is growing more from day to day. In the East and West both. More in the West than in the East, but still the same trend is going on. About the question of work; it appears even in India there are some classes of people where men don't work at all, only women work and earn their livelihood. Now in the West women are vying like anything with the men. In India the Prime Minister is a woman; but everywhere the same possibility exists for spiritual development. But the elementary steps are easier for women, that's all.

In due course, however, in the West they will lose all femininity. Generally the woman has to control the kingdom of the house. When children are born, she has to train them daily as they are in the very commencement of manhood. Even when the child is in the womb, all the mother's thoughts will affect the child. If she's of high character, then that very character will be embedded in the very construction of the manbody. A woman gave birth to Christ - Saints are born. Buddha was born; He did not fall down from Heaven. The world could change if women kept their true womanhood. After all, the manbody is made from the combined working of both man and woman. Outward impressions and thoughts affect the child in the womb. We have had some women in India who have never seen the face of any man; they lived in their own area, quite humble, meek, in dignified womanhood. Not in the wrong sense, but in the true sense. That has changed. If women are changed their very thoughts can bring forth a Napoleon Bonaparte or another great hero, even a Saint. Don't you think that side is most important? It has never been appreciated. In their own province of working, keeping the home, modesty is their great quality.

Question: Sanctity?

Master: Sanctity is something else. Sanctity naturally is there. But modesty is what I mean, you see. If they keep their own sphere then the future generations will be changed. But not as it is now. Do you think future children will become saints? With this hub-bub and heat of work going headlong down, women and men both alike are changing from one partner to the other; so many attachments, so many companions; now one is sitting with one, the partner is sitting with someone else. Just see the degraded position we have come to. But when women just control their own area,

quite modestly with sanctity, chastity, and with true remembrance of God and become spiritual, that will affect the coming generation. They can bring up heroes. Where did Saints and all great men come from? Their beginning started in the womb. Of course, some reactions of the past also brought them to that contact. In India the women are called Goddesses. Now in the West they are fighting like anything. There is good and evil on both sides, we cannot stamp out either. But if they remain in their own province, they'll do wonderful work. Women are in no way lower than men, you see, so far as God is concerned. From reactions of the past we have taken the body of a woman or a man, that makes no difference. But if women work in their own province sincerely, I think the whole world can change.

Question: Will women's modesty return in the Golden Age?

Master: After all, the Golden Age will arise from this Iron Age, it won't come down from Heaven. These thoughts that I am giving you are no new thoughts; they are the thoughts which have been working in the past, and because the times have been changing, again this revival will pick up. In India, even a king could only join in worship with his wife. Now each one goes independently. That was the custom in the past. When Sita was exiled, Lord Rama could not join in any worship, so he had to make a statue of Sita and then join the worship. Husband and wife are good counterparts; after all, nature has provided that. Where the men have the upper hand they think women are their slaves; where the women have the upper hand they say men should be their slaves. This is what is going on.

But I have respect for both, love for both. If they work in their own province they can do wonderful work. Now both husband and wife take jobs. They go away and their servants are at home. When the mother is looking after the household, all goes well; after all, she is bringing up the children, training them; it's a very important job for the coming generation. They're the budding hopes. Now there's nobody to do it. Children are sent to colleges, to hostels, to be trained by others. They are sent for convenience sake. After all they cannot come under the same influence that they could have from their own mothers. They may get fed all right and the training may be all right, but that influence is not theirs. I think "modesty" might cover what I mean to say, Modesty. Each person in his own province, maintaining it in the proper way. Women leave their hearth and home and join their husbands. They should pull together as real selfless friends in worldly affairs. Both should help each other to know God, which is the ultimate goal. When this side is ignored, naturally that ideal cannot be had. Make your home sweet, then go to work. Earning money; that's all right; share at home. Just controlling all affairs, children, and helping to form their future lives is very important. The husband may say he has nothing to do with that province of work at home but if he helps very buoyantly and smilingly, that will make a sweet home, and on that you have roots, do you not?

So intellectually we have great mathematicians among women, also great spirituality. Mary, whom you worship, was she not a woman? She gave birth to Christ.

When both men and women are very helpful to each other they go on spiritually advancing because on spiritual health depends the life of mind and body both. Women have more chances than men. Men have so many irons in the fire. And women have only a small kingdom to control, looking to the proper keeping of the house. Their work is not less than a man's, I may tell you. If you exchange duties say for a month you will come to know how hard the duties are. A sweet home can be had only when both go on in their proper ways. This is one of the causes of our

homes deteriorating I would say. How many men can you love at a time? Love which changes is no love.

When a woman has a sweet home bringing up her children, and she is very disciplined and also developed spiritually, doing her job in the proper way, how much influence she has got! When her husband comes home he will enjoy it. He will feel buoyant. It does not mean sensual enjoyment, no not the least. That is to be used only when you want children, one or two. We have misused everything you see. How many have got sweet homes nowadays? I am just putting the ideal before you. You will find very few such marriages. Husbands are fighting with their wives, and wives with their husbands; and children going this way and that way, all with no discipline when the men or women both fall below their dignity and modesty and the whole thing becomes topsy-turvy. But this is not spirituality I am talking about, I'm just telling you how spirituality works in outer ways; in outer environment, outer living, socially and otherwise. So the basic teachings are the same. All this is happening because we have lost our third aspect - the Bread of Life. We do not have loaves of Bread, but have instead loaves of intellectual bread. Loaves, but not the Bread of Life. Man should develop all round. Only then everybody will be fed. So these are different aspects discussed from the level of the Bread of life and how it works in your daily life.

To go to the wilderness, sitting there leaving one's hearth and home, what is that? Make sweet homes, then you can even feed others. Now you will find the majority of the people cannot stand on their own legs - wives and husbands and children. There's good and evil in both; you cannot stamp out either. I'm only talking from the idealistic point of view. If women are making sweet homes and men are earning their livings by honest means, then tiredness acquired during the day is washed away in the evening by coming into such a house.

If the seed is sown and there is no watering, then? Nature's elements are there, earth, air and heat, with all that, without water the seed won't grow. It needs watering; then it will bloom forth in all outer respects very gracefully. All these troubles arise because our third aspect, which is our own self, is ignored in the practical sense.

We know so many theories; if you speak about water, "Water is life, gives life; it takes away dryness," but if you have no water, then? So speaking about water is one thing but to *have* the water is something else. So watering of the fields is required. The saplings will grow and bloom into big trees. Trees may be ornamental, may be for shade, may be fruit-giving. The whole success depends on the watering, does it not? If they are not watered, then? In a week or ten days even trees dry up unless they come in contact with the perennial source underneath the earth. Big trees don't need any watering, do they? Why do saplings? Those who are developed fully get that food from within but for the others, water is necessary.

By coming in contact with that Bread of Life, and Water of Life, all virtues take their abode within you. This state will come of itself. You are not to be anxious for it. How important this phase of life is, like the example I gave you of watering! Without water even nature's other elements cannot help. Even dry trees become quite green by their roots searching deep. You'll find one tree here, a very big tall green tree; it was all dried up from a fire and was to be cut down; they wanted to cut it, but I asked them not to - now it is green.

So do you understand now from the example of watering - how it works in all phases of life whether social or in household affairs? Just like the watering of the trees that we have forgotten, we should just try to make up for lost time - put in more time. Even if you put in a little time, the

watering will help you surrender. When you surrender to the Master, He is always in you. In India when a girl is married she never cares about what she will eat or what she will wear; she is married away. When the soul is married away to God, then? There are no anxieties left.

So go on watering and everything will be all right, that's all I can say.

Mid-February 1971
Rajpur

Heart-to-Heart Talk
Number 46

Question: Why is it possible for a man to lose his human position and become an element again?

Master: God is All Consciousness. And our soul being the same essence as that of God, is also a conscious entity. If this conscious self comes in contact with higher Consciousness, it will become more conscious; it won't return to lower planes of consciousness. If this conscious self is identified with the material, material which is less conscious, naturally it will not go higher but to lower planes of the same consciousness.

All are conscious. Even animals are conscious, birds are conscious; but there are degrees of consciousness. So man is more conscious; animals are less conscious; birds are still less conscious. If our consciousness becomes identified with the material things, naturally it will be lowered and will have to go to a lower plane. In the manbody we have the privilege of coming in contact with All Consciousness. If we do that, we won't ever return to the manbody. But if we come in contact with material things only, our consciousness is lessened. It's a sort of death of the soul. In other words, it is not actually death but the lowering of consciousness. The Word, or Naam Power, God-into-Expression, is All Consciousness. If the soul comes in contact with that Naam Power, it will grow more conscious; if it becomes identified or imbued with lower, material things, naturally, that consciousness will become morbid and will go to a lower plane. But such cases are few. There are some, unfortunately.

So anybody else? You're welcome to put any question; to the best I know, I'll explain.

Question: Does each incarnation in nature work out specific karmas?

Master: Only in the manbody. In lower forms of creation they are bound, they are not free. In the manbody, man is bound to some extent, and free within certain limits. When a railway line is set the train will run over that line. After that, there is freedom to put down your railway line anywhere you like. So in the manbody we are free to certain extents. All the other forms are bound - there is no question.

Question: How can the soul, once obtaining the manbody, go back to lower forms of creation?

Master: I have replied already from the common sense point of view: If you come in contact with the Higher Consciousness, you're not to return. If you come in contact with the lower consciousness, naturally your consciousness is lowered. Each creature has his own plane of consciousness. Man has got most. If there is the possibility of going up, there is also the possibility of going down, too. The saints have referred to this as the "death of the soul." Death of the soul does not mean the soul dies but the consciousness is lessened. I have replied from a very common sense point of view. How is it possible? Well, you'll see. We do not know the language of animals but some dogs are more receptive, more conscious, than others. Similarly that is the state of other animals also. I added that if your consciousness becomes morbid, naturally you'll go to lower planes, down to that level. Pity it is we do not know our past or future. Those who know, know this explanation stems from the common sense point of view.

Question: You have said that due to one's past good karmas, one takes initiation from a Saint and just now, You said that we have a certain amount of free play. Is what we do with our initiation part of our free will - how much or how little we apply ourselves, is that our free will?

Master: No, no. You see, each man has his own background. At initiation some get more inner experience, some less; some advance quicker, others less. But that is further modified. I think I told you some time before, if a man who has a good background starts, he can go further than another man who has got less background. But when the man with less background starts, and is regular, puts in more time regularly and the man with background only works by fits and starts, naturally the other man will go further.

Mid-February 1971
Rajpur

Heart-to-Heart Talk
Number 47

Question: His mother has cancer and there is very much suffering and he asks, if there is no other help, can the suffering be lessened by using morphine?

Master: I think it is better to let her die consciously. Otherwise her consciousness will be morbid and that will affect her soul. Why not tell her to put all her attention here (at the eye center) and the suffering will be less? I think that's the best morphine you can have. Write to her. Let her turn her attention here and pray. She'll get help. The suffering will be less.

It so happened here in India a man was suffering greatly on account of cancer. He could not sleep, even for a moment. He was fortunately, or unfortunately, related to me, Gurdial Singh. So Baba Charan Singh (Ed. of Beas) went over there. The sick man asked, "Will you kindly help me?" Charan Singh answered, "Well, I can't do anything." As Gurdial Singh was related to me - my brother's daughter was married to his son - she dragged me there. They wanted me to put my hand on him. He said, "Will you help me?" I told him, "Baba Charan Singh has been with you. Why did you not request him?" "I did request him but he said, 'I can't do anything.'" So I was forced to put my hand on him, you see, and all trouble was relieved.

So tell her to put her whole attention at the back of the eyes and pray. I hope the suffering will be less. To give morphine is not good. She'll go into a swoon and die while in a swoon.

There was one Obdulla, an initiate of Hazarat Mian Mir, who had very excruciating pain. But as he was initiated by Hazarat Mian Mir, he just withdrew and sat within. He had no pain. Hazarat Mian Mir went to him and said, "Well, you are sitting there, why don't you suffer for the reactions you have to undergo?"

So try to bear whatever pain is going on. If you bring your attention up, the pain may be going on, but you're not suffering. So to die consciously is always better.

Sometimes doctors give morphine which induces unconsciousness. But tell your mother the best remedy is to put her attention here. Doctors do at times give patients morphine but to die consciously is always better.

Question: If somebody is very sick and is not used to putting his consciousness over here...

Master: Well, direct him. In the Name of the Master, direct him. In the Name of Christ, the Christ Power, I mean; but don't exert yourself. If he is not an initiate, simply tell him in the Name of the Master. That will help.

(The lady was written to, and Master's instructions given. From the day she received the letter the pain began to lessen. There was no need for morphine. She died consciously.)

Question: In the West, many people die unconsciously, as it is very common that they are given morphine. What is the difference between dying consciously and not consciously, in the Beyond, I mean?

Master: We were talking over this subject only yesterday. The consciousness will be morbid, even after leaving the body. If a person is not conscious, that does have an effect. We were

discussing this point yesterday. When you die in full consciousness you are able to say, "All right, I am going now." That is best.

Question: So there is more of a possibility when somebody dies unconscious that he will have to come back to a lower form of life?

Master: Consciousness is affected; he may be reborn with less consciousness. Some are born with more consciousness, others with less.

Question: I have heard it mentioned many times how important our last thought is at the time of our dying. Would You speak more on this subject?

Master: You see, if you have been accustomed to one thought which is the ruling passion of your life, then naturally that will be the last thought with you. Anything which has been ruling your mind will come up.

Question: And you go to where your last thought was?

Master: Yes. If - I am adding the word *if* - some conscious person is there to direct, that will help. There are exceptions, of course.

Question: With regards to our families dying, is it better that we go to their bedsides while they're dying? I understand that they cannot die if we are there doing Simran.

Master: No. Now where did you read that?

Question: In *Sat Sandesh*, in the article "Protector and Protection," (Ed. September, 1970) You said that because You were there the lady could not leave.

Master: Because she belonged to Kal, the negative power. Those who are not initiated are under the control of Kal. The Angel of Death does not dare to enter that place where a man who is entuned to Naam is sitting unless he first leaves the place. It happened in my life in so many cases. But in that instance Dalip Singh (Ed. The late Treasurer of Sawan Ashram) was a witness; he was with me at the time. It so happened this woman was very sick. Her husband was attending her for so many days. I came to know that she was sick. She belonged to our village. I went to her and told her husband, "All right, you have been attending her for so many days, I will look after her. You'd better rest today." One other man, a lady, and Dalip Singh were there. At about nine or ten o'clock at night, the Angel of Death came to the door and ran away. Then Dharam Rai (Ed. The Lord of Death) came and stood at the door. He said, "Look here, this is in our province. We cannot take her unless you now leave the room. I cannot enter." I told him, "Well, I am here now for the last two or three hours with her. Go and ask my Master if He permits it." He went away and returned. "The Master has permitted." I told him, "I have been with her three hours, will you give her the credit for this?" "All right, she will get the credit first for that." Then I told my two companions, "We should leave the room now - she won't die while we are here." I then sent for her husband, "So many rupees are still debited against her... pay off to some poor fellows so that she can go." So we left the room. In a few minutes she was gone. So this initiation is a great boon you have been given.

In Gurbani we are told that Yama (Ed. The Angel of Death) is very just, very honest. His pen flows according to our actions, good or bad. Yama cannot be controlled by anyone; but if you're entuned with the Shabd, he will not come near the area where that Music is resounding. Why? Because he's afraid that he may be taken to task for that.

Question: So if we try to bring a member of our family's thoughts towards God in their last hour...

Master: Pray to your *Master* to bring their thoughts toward God. Don't take it on your shoulders. In the time of my Master, I was in the habit of attending sick people in hospitals and at their homes. They would say, "When he comes the pain is relieved and the trouble subsides - even the highest fever, 106 degrees to 107 degrees - goes down to 100 degrees." They used to gather when I went there. I went by God's Grace. I never applied anything, but by radiation they were relieved. People complained to my Master, "Look here, he is showing miracles - he wants to vie with you." Master told them, "He does not do anything wrong; it's how radiation works." You see? So we have very great radiation. You're a great, rich man; you've got a wealth of riches - Naam - but you don't utilize your wealth, that's the pity. Master said, "No, no, he does not do that. It's his radiation that does it, and people make a show." Really, I never did anything. Even now I don't do anything. For meditation I simply give the lesson, "Sit down, close your eyes, withdraw your attention," and then I go away. That's all I do. By healing, you exert yourself. Pray, pray, pray, pray. Pray like that. At initiation also you repeat the Simran, and each one has an experience. It is not I who am doing anything, but some Power.

This gift was a disease, I tell you - I took it as a kind of disease. Whenever I saw a mirror on the wall there was some movement there. I only had to think of Delhi or Calcutta and I could see what was going on there. I prayed to God about it, "O God, I pray this disease may be taken away so that I should become like all other men." This was long before I physically met my Master. Later when Master used to meet me inside, again I prayed, "Take it away, keep it reserved so I should behave like a man, an average man, a human being. If any good goes out of me, I should not be aware of it." These things have saved me. So far I never dream that I am doing anything. So really, when I know some Power is doing everything, why should I take credit? This would only be acting and posing, you see.

People consider this is a very great privilege to read and foresee the future and the past. Even if we know, what can we do? One child of nine was sick. I asked my wife, "Well, look here, name the best doctor you would like to treat the child, so that you may not say later on, 'We should have given this medicine or seen that doctor.'" I went out to get special medicine to be administered to the child. My eldest brother was by my side, "Well look here," I spoke to myself, "You're deceived - you know he's passing away. This medicine has to be given because you have to pay off." And he looked in surprise at me, "What are you talking about?" I replied, "Well, you see, our breaths are numbered." So even if you know what is going to happen, what can you do? They have to go, pass away. Even my wife passed away. She said, "I am to leave." She had a good time for meditation during her sickness. She said she was going; she smiled and went.

So I think in worldly affairs your wife is the nearest relation. Companions come and go according to the reactions of the past. Thank God, toward the end of your life that you have been in the Sweet Remembrance of God. My father, mother, two elder brothers all left. I wanted to go to them to help them go back. On account of past reactions we have been put together. Thank God, they went in the Sweet Remembrance of God; that will help them. Even if you know, what can you do?

So why not help your mother to go jolly? Then you have paid off your debt. The angle of vision is changed, you see. Long before I came to my Master, my elder brother's wife was sick for a long time, then she recovered. I wrote a letter to my brother, "Look here, on the receipt of this letter, be careful. She will go." When he got the letter, he thought, "She is quite all right, what is this?" And within half an hour she departed. So even if you know, what can you do? I think it is

better not to know. But if you know when your angle of vision *is* changed, that's all right. I've never shed a tear on the deaths of my children or brother or father. Don't think I had no sympathy, but you think sympathy will help?

This is only a question of give and take, you see. Master winds up all the give and take of His disciples if you just surrender to Him and have been doing Naam.

Any other questions? Every day you have some new subject.

Question: When I was in Hardwar I had a heart attack. There was no pulse and Master sat with me for an hour or so... and the pulse returned. I'm still alive.

Master: You are still bound. (Much laughter.) It's all His Grace. Well, I don't know anything about it... That Power works, you see.

Question: And while going to Kashmir, I got a heart attack. Usually I remain in bed for a couple of days; for about fifteen days I can't move. But Master was there in Kashmir the whole night. He had taken the whole trouble on Himself and I was altogether all right next morning.

Master: The only thing we can say, as Christ said, "Thy faith hath made thee whole." Suchlike people are not permitted to go to the hills with heart attacks, but he went there.

So go on with your meditations. What a great blessing you have got, with God's Grace, of course. (At this point Master calls for someone to bring Him a package.)

I have got some sweets from the West. I want to give them to you all.

Question: Do You ever take sweets Yourself?

Master: I am a man like you, yes. Of course I don't relish them, but I am not against it. Simple diet is better, you see.

Question: No, I just see so many people giving to You and You don't take them.

Master: Those are offerings. I don't accept offerings. I live on my own money. There may be give and take at one or two places, not everywhere, you see. If you accept offerings, that will have to be debited against you. If they bring offerings I distribute them.

So let me start from the right. No, they left, the negative world. You also enjoy and I also enjoy on behalf of all of you. If I eat, I eat only my own. The tenth Guru said, "Those who put some food in the mouths of the poor and the needy, they put food into my mouth. Those who clothe others, the naked, they clothe me," because he himself is that.

Mid-February 1971
Rajpur

Heart-to-Heart Talk
Number 48

Question: What are the sins of omission and commission? In Catholic terminology, when there's a duty that you should have done, that's a sin of omission. And when you commit an actual sin, that's a sin of commission.

Master: This is wrong! Christ said that if you think of adultery, that is as if you have committed it. How can it change? Catholics might think they have the power to change it, that's another thing. That does not come to commission, but actually you have been poisoned, have you not? So to me, there's no sin of omission, you see. This is not what I say - this is what Christ said; His word should be taken as law. If you have thought of adultery it is as though you have committed it. And further, in the Law of Moses, one of the Ten Commandments says if a wife leaves her husband or a husband leaves his wife, and if they remarry, that is adultery. What more do you want? That is not chastity. Chastity, I have told you, must be observed in thought, word and deed. Even if you have thought of that sin but not actually committed it - you have controlled your organs not to do it but you have committed it in thought - the poison is there. So this word I have never used in my teachings so far, to the best of my knowledge.

Saints go further; they say, "Oh man, be afraid of the sins you have committed unconsciously." That goes a step further, is it not so? Ignorance of the law is no excuse, even at the government level. The heart is pure only if it is devoid of desire. Religions are made and unmade. Protestantism was started by Luther. Luther wanted to marry a nun. He could not because of the rules. So he made new rules and married. Henry VIII wanted to divorce and remarry, but the Catholic Church would not legalize this act. But Henry VIII married six times and out of this a new religion started - from adultery, you see. So every man is very strong, happy in his own religion. The word "women" is translated in the original Bible as "lust." Now they have changed it. Translations are made incorrectly. So the King James version of the Bible is taken to be accurate by Protestants but wrong according to Catholics. We have never gone deep down into what is what. That is why all these new sects come up. One man says, "My way is like this." Another man says, "My way is like that." Hundreds follow and a new cult is formed. There's only one God. Man is man with equal privileges. He's an embodied soul. The soul is of the same essence as that of God. Man is the highest species in all creation in which he can regain his Godhead. There is one Controlling Power, call it by any name, this is the only God.

All religions came into being according to men's personal wishes, I would say. Is it not strange to find out how the Protestant Religion came into being? Only to meet with the wishes of Henry VIII and Luther!

Similarly, other religions started like that. Pure Sikhism is to find the "Light that is within the body" - Khalsa is one in whom that Light is refulgent, the Light of God. Now, how many are there who are true Sikhs? They simply read certain passages, and have made social formations. There are so many. There are Kuklas, there are Naam Dharis and many, many more. So these

things came up only for want of practical people. Excuse me now, if I go further: unauthorized reforms have been made quite lawful by their new religion.

Question: Why did Gobind Singh say that the *Guru Granth Sahib* would be the Guru?

Master: Well, he never wanted to say but people pressed that point; society demanded that there should be some law. First he refused. The second time he refused. The third time he said, "All right what the scriptures say, do that." That says go to somebody where the Light is effulgent within. That is what it says. Even if you take the living example of Guru Gobind Singh, and I take the living example of God, should I not obey? He said, "Do what the scriptures say; further, you may have your outer customs, rituals made according to your own convenience. But for Inner things, go to the Master." We people do not know what we are, our true selves. We don't even know our own scriptures. The only difficulty is that for want of practical people all this started. But once again, somebody comes up with the Grace of God, He does not want them to break what they have formed and says, "Well dear friends, you are going amiss. All right, live as I tell you. Review your whole past." There are now seven hundred religious cults. How can you break away and form a new one? Our Master used to say, "What is the use of digging a new well if so many wells already exist?" Truth is there; they have forgotten it. They're after me to form a new religion. I said, "No." Maybe after me, someone not up to the mark, a foolish man may come and form a religion. I have made no temples, no cathedrals, nothing of the sort. We have the earth below and the sky overhead and man's body is the Temple of God. Some impractical man after me may start a new religion. I am telling you how the trend goes, you see. Some people, whom God sends or who come with the Grace of God, say, "Oh, you are going amiss. Why? This is the right way." And that right thing appeals to everybody. No exaggeration, no underrating. There is one man, one soul of the same essence as God, a child of God, you see, and there is one God on which all superstructures are made.

When I went to America I said, "Unity already exists, but we have forgotten." This is how I started my talks. That school is all right which turns out many perfect men. And now I am breaking new ground by starting Manav Kendra; that is built at the level of outer things for the people to use. You are all men whether Jews, Mohammedans, or Christians; these are only labels you are carrying. Most of the people are spiritually blind.

Spiritually blind is one whose inner eye is not open to see the Light. Kabir says, referring to the people around him, "All are blind. If there were one or two, I could have given them eyes, but wherever I look I see all are blind." I am speaking strongly but it is a fact - most are blind. Saints define a blind man as one whose inner eye is not open, not one who has no eyes on the face. Even those who are blind can also see Light. When I went to Louisville, Kentucky, a blind doctor came up. He had a sitting, and he saw Light, and said, "Christ has come to open our eyes." Light is there whether you have got eyesight or not. Yesterday I took an old man who cannot see outside or hear and I put him into meditation. He sees that Light. A blind man! A building may be very magnificent but if there's no Light within, then... ?

Do we go to the very core of things? At least here no inferences are required to be drawn. Facts remain facts. Plain Truths - no high sounding words. Those who are awakened will appreciate this message. When I explain this to them they agree. But this has been taught by all Masters.

Christ was sitting in the multitude and his mother came up from behind. People told Him, "Your mother has come." He said, "Who is my mother? These are all my mothers who do the Will

of God." So you have been joined in the real relationship by God - all brothers and sisters in God. That's the true relationship in which the Master joins you. This has been shorn of all rituals, customs, and outer forms.

Question: Why did we lose our Godhead? When the Creation was made, was evil intended or was it because we were disobedient that we lost our Godhead?

Master: Let me explain to you. God plus desires is man. Why did He make it? I think you should go to Him and then ask. When I go to the United States, I have to abide by the law there, do I not? Whether I am Indian, Christian, Chinese, or Japanese. So when you came down to the earth plane you have to abide by the law there. Why did He make it? I think it's not wise when you're in a house which is on fire to enquire while sitting inside, "Why was this fire started in this house? Who started it? What was the reason?" Just get out! I think you will find the answer when you get out of there; then you'll know yourself. When you come out you will know so many things. Or better still, since God made all these things, why should you not go to Him directly? Ask Him, "Why did You make all this?" All Masters say it is His Wish. He wanted to, that's all. Why do we beget children? Because we wish to. It was His Will. So first get out of this house you are in, then ask.

There are so many walls within walls. There's the physical wall, there's the astral wall, there's the causal wall. First at least get out of this physical body, then you may know something - in part, not fully, but something. We're very much stuck fast, walls within walls. We're imprisoned. Shake off the physical body and you'll come to know your True Self and then you can know your Overself.

Mid-February 1971
Rajpur

Heart-to-Heart Talk
Number 49

(The Master Himself reads out, one by one, five written questions from a German disciple and then answers them in turn.)

Master: First question - Since I don't speak English would it be better if I stayed in my room and meditated instead of coming down for Darshan?

If you sit by fire, will it not give more effect than thinking of fire? For instance, if I look in front of me, I can see here, there, everywhere but I get more where the attention is receptive. Darshan means when you look at anybody and you're fully receptive, you forget yourself. Suchlike Darshan gives you more effect, more charging, than hundreds of meditations. In Punjabi, there are two words: one is to do Darshan, the other is to be absorbed in Darshan. So become receptive. When you look, you'll forget all outer forms: eyes speak to eyes. That is, one lyrical glance of a God-intoxicated man will give you more effect than hundreds of meditations. Men have always gone to see - had the Darshan of - Saints and Masters.

When you become receptive you're charged. When a charged body touches you, you are charged, are you not? If you pass near a man besmeared with perfume, then don't you get the scent of perfume? So this is what is meant by Darshan. Maulana Rumi has said, "It is as if you sit in your meditation, and your body's sitting, but you've not yet fully developed into the Beyond." That will take time. Take another example: if you put one gross of matches in an oven, will they heat anything? But if you take one match and ignite it, all the matches will be aflame: atmospheric effect, you see. The physical attendance or Presence of the Master cannot be underrated. But you can have the same effect at hundreds of miles *if* you become receptive, fully receptive, not before. When you sit in the charged atmosphere of the Master, that very charged atmosphere resounds. You must have felt that here, in this room? This you cannot have by reading books.

Second question - During meditation, besides repeating Simran, is it all right to think of the Master?

Can you do two things at one time? No. Before sitting in meditation you may pray or sing some hymn, maybe of love for the Master or separation or hankering: that will create an atmosphere which will help you in your meditation. Don't sit like a wrestler to find Him and strike Him. Sit in a respectful mood, with a humble prayer. That creates an atmosphere in which you can have better effect. One thing more: if you think of or visualize any man of your own category, or lower than you, you'll be able to visualize him all at once. But you cannot fully visualize the One who is higher than you.

So when the Master initiates, His astral form resides with the initiate from that very moment. Enter within, find Him; He is waiting for you. Try to go within, that's all. He is anxiously waiting for you but the child is playing outside. So just withdraw within, you will find Him. You know, out of six hundred and thirty men who received initiation the other day, there were about two hundred and fifty who saw the Master within. They sometimes see Him outside also. So He resides within you from the time of initiation.

When Baba Jaimal Singh, the Master of our Master, initiated somebody, He used to tell him, "Well look here. Now I am residing in you. Don't do anything wrong. I am seeing everything." When a man is once initiated, He sees your every action.

Third question - Should a satsangi pay attention in his choice when seeking a place of habitation? With regard to the people who resided there before, how long will their vibrations leave their effect? Should an initiate also be careful in choosing his environment?

Any place is always charged by the atmosphere of the people residing there. You're sitting here. Sometimes you find some resounding charging is here. Any place is charged by the one who is residing there. In some places you feel very uncomfortable; the atmosphere is charged. Sometimes you feel, "I'll do something wrong if I stay." That atmosphere is charged with evil. What to do, that's the question? If a prostitute was living in some house, don't use that place if it becomes vacant. Or if some butcher is living in any place where the animals were butchered, don't use that place. Each man has his own charging. So just sit in whatever house you're in and pray. This is the general system. You may just start by singing some scriptures, repeating one sort of prayer or other, that will create a good atmosphere. This is one thing; and the other thing is: if you have any place, just reserve some portion of it, or some room, for meditation. Let nobody enter that room with any other thought than the love of God or the Master. That place will be charged and whenever you enter, you'll find Him. When you have developed yourself with that higher charging then, as Hafiz says, "When the night sets in, my Minstrel comes playing music, unpaid."

Fourth question - I like eating very much but I don't want to think so often of eating. However, since I manage a vegetarian kitchen, my profession draws my mind there. Would another job help resolve this problem?

I think I have told you so many times: do one thing at a time, wholly and solely. When you are in the kitchen, be there doing your job. Take only food that agrees with you and only as much as you need. Let one-half of your stomach be filled with food; one-fourth be filled with water; one-fourth left vacant. The best criterion is to leave the table when you're still hungry. Eat a morsel less than you need. Have control over that; no need of changing your profession. If you behave like that, it will be all right.

Fifth question - When new satsangis read your scriptures they want to become perfect at once, but they don't weed out their imperfections - they repress them.

Look here, Rome was not built in a day. A wrestler cannot become a wrestler in one day. Time factor is necessary.

Question: But we often forget this.

Master: So you have diaries for that purpose. That's a hard taskmaster over your head every moment. The time factor is a necessity - one does not become perfect in a day. Food does not give strength unless it is digested. We are ruminating over books. Read, digest, and then live it. Just see what you have followed, understood - that also won't do unless you live up to it. You cannot become a Master the very first day. Every Saint has his past and every sinner a future. There's hope for everybody.

Every day I used to read the Sikh Scriptures; but I read only one hymn, not one page or two hundred pages or ten hymns, only one and I put it in writing - this is today's lesson! The whole day was given up to it. Then only you'll understand what it means. But that also won't do unless you live up to that lesson. Lord Krishna gave the whole of the teachings of the Gita to Arjuna and he even showed him his astral form. With all that, at the end he asked him, "Well Arjuna, have you

heard?" - there is a difference between hearing and hearing with full attention - "If so," he went on, "How much have your doubts been cleared?" Lord Krishna had given his teachings which form eighteen chapters of the Gita - there's a very long talk on every subject - yet with all that, at the last moment he asked Arjuna, "Have you heard, are you hearing me?" We don't even remember what we ruminate over. So do you understand what I have now told you about your questions? You had four or five. Have you heard? Have you understood?

Question: Yes.

Master: Then live up to that. No more questions like that in the future. The food which is digested gives you strength, and that which is not digested... gives vomiting, motions, pain in the stomach.

Mid-February 1971
Rajpur

Heart-to-Heart Talk
Number 50

Question: Sometimes we repress. It's as if a man exerts to get rid of his shortcomings, but that doesn't really rid him of his failures. It doesn't make him clean.

Master: Why exert, what for? There's no question of exerting. At least come to know the shortcomings you have. Then try to weed them out. A constant vigilant watch over all your thoughts is what is wanted. If you fail five times today, try not to fail more than twice tomorrow. Weed out one by one. That's only accomplished by watching.

Moreover, you are not to think in the negative way, "I am a sinner, I am a sinner, I have done such and such." That won't do. You must try to reduce, "I am a sinner, well, let me be a sinner no more." You have besmeared yourself with filth. Wash it away. You are gold ore that comes from the mines. You are pure gold if you clean yourself. So I told you, God plus desires is man; man minus desires is God. If you go on that way for some time, you will form a habit and habit will turn into nature. You won't dare to tell lies or anything like that.

Question: You say we should be aware of our thoughts. If in meditation some thoughts come up...

Master: Why does something come up? Because your attention is slackened.

Question: Yes. If in meditation, something comes up and we become aware of it, won't this slacken our attention more?

Master: I think these thoughts won't occur to you if your attention is not slackened. Our subconscious reservoir of mind is overflowing with all these thoughts. Do one thing, wholly and solely. That is why I always say in the meditation instructions, "Keep your attention fully engaged; constantly without a break look minutely, constantly, to find out what is there." For that period no other thought will enter. It is only when you see a void that thoughts will creep in. At the same time, I told you not to talk or think negatively - always positively.

You are a soul. You are a child of God. You are all micro-gods. You are of the same essence as that of God - only besmeared. Wash away the dirt. What you have done wrong today, don't do tomorrow. A vigilant watch is required. Keeping the diaries means only that. Understand once and for all - and that also won't do unless you then live correctly.

You say, "Poison is poison, that will kill me." You'll create trouble in your stomach and all your veins. If you have been taking poison, stop taking poison. Whatever poison you have already taken in the past can be washed away. Do no more!

19 February 1971
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 51

Question: It seems to me that the initiates are less thoughtful than the average man in the street. When they are thoughtful it's easy to love them, but if you're in the kitchen cooking something, they come, they look: "What's that? Can I have some?" Well, you have just what you want for yourself. I'm willing to share, very happy, but I don't like to be asked all the time for everything I have. And when I'm asked, I do give, but I don't give openly, completely. I would like to have that freedom to love them more, and I don't know how to arrive at it.

Master: This can be avoided if the kitchen is properly run. Let one or two prepare the food. Let each man have his own share and take the food they have prepared.

Question: It isn't only that, it's many things...

Master: I think it is better to avoid tasting and chatting.

Question: It's the thoughtlessness that always... and then it causes my mind to work. For example, porridge is brought in the morning; and if you don't hurry, you don't get any, because somebody has eaten a lot more than his share. And the point is when I see it, it causes ill feeling in me, and I know it's the mind working and the negative power but it doesn't...

Master: That's the best thing I tell you, let the food be prepared by one or two people. For cleaning utensils, each man should do his own portion. Each man should have his share, whatever he likes, more or less - no hard and fast rules. Let him eat and enjoy. That's all. While eating be fully at eating - be thankful. Do one thing at a time. While eating if you're chatting here, there, looking at this or that, smiling, this naturally gives vent to so many things.

Question: But still shouldn't I have a reaction of love and not ill-feeling when something happens like this? In other words if they don't change, I should change.

Master: There is a proverb: prevention is better than cure. When you get a disease you have to cure it. It is better to prevent it at the very source where the whole trouble arises. And moreover, do one thing at a time, eat fully, be thankful to God - that very food will give you more strength. If your thought is somewhere else, you gulp down everything. We feed hundreds; I give them three, four chapatis each; to a child I give only two - if they want any more, let them have it. All eat and enjoy. If one is eating, he should not look at the plate of anyone else. If he wants more, he can have more. I don't have any trouble, and I feed a hundred people like that. So prevention is better than cure, you see. So many of you are here; two or three people can prepare for the others, and let each man have his share, one or two men at a time. Accordingly, after that, when it's through, each man should clean up his own portion, then you won't throw the burden on others. Sometimes people go on talking, long talks, lounging about, and they leave all their plates dirty. So they shouldn't put that burden on others. There cannot be any definite rules laid down, but use common sense. If each man has his own share, well, enjoy it and thank God. Let his whole attention be there. Let's keep things clean. and also the kitchen. I think this will remedy much of the trouble.

Question: The trouble within me is what I'm trying to cure. I follow what You're saying completely and that's good. But now in other situations - for example; my house in Florida is a big house, and many initiates have said, "Can I come and live with you?" Now I don't want anyone to live with me. So I guess I have to sell the house and get a small house. But meanwhile, between now and that day, when they ask me, I don't want to say no, I don't want to refuse if they need it.

Master: Why not give them separate rooms. Then you will have little or no concern. To live together does not mean sitting and talking and idling away time, wasting each other's time. Let them have their own rooms. "Don't disturb me: I won't disturb you."

Question: But is it better not to give if it is given begrudgingly?

Master: Look here, how many friends can you have? One, two, three, four, ten? Or a hundred? If a man is a friend to a hundred, he's a friend to nobody. We have give and take with very few people. Give and take should not be business-like. What should you do when you give anything? Don't think of return, that's the proper way. If it's done in a business-like way, the whole thing is topsy-turvy. I go to visit you, then you come to me, then again I repay the visit, and you come again. This chatting is wasting away time in trifling things. We idle away time in many ways, in suchlike trifling things. For instance, if you're very studious, you want to study. A man comes to see you, "Well, what are you doing? What is all this? How about this?" It goes on and on. Mind your own business! If somebody comes, and he has reason to stay with you, let him stay; but let him have his own room - he should not sit on your brain all the time he's there.

Question: I'm sorry my mind is so dense; but, for example, when I drive people to Satsang, there are some who are very difficult. One lady asks me to take her home first. She won't ride with this one, and all that sort of thing. That makes a lot of problems for me.

Master: Look here, Kabir says if you go to meet a Saint, don't take anybody with you. That's the right criterion. Everyone should try to reach Satsang on his own. If convenient, you may take one or two. You see?

Question: I thought, I have a car and they don't, so I should share.

Master: That comes with that very question of give and take. If somebody is ill, help them, that's all right. That's another thing; you do it routine-like. Otherwise you'll be waiting about, wasting your time. Generally people agree to something, but it is very difficult for them to be ready at the given moment. When you go there, you will have to wait, "All right, coming, coming. I'm just doing this, just wait a minute, I'm sorry I'm late." Time is wasted, is it not? Saying sorry, or being sorry, what good is that?

So those who want to accompany you should be ready at the door at the right time.

Question: And if they're not?

Master: Leave them. They should be punctual. You're doing your job out of service, love, but if you are detained by one person here and one person there, the others will be worrying, "Oh, he has not come; why is he delaying?" The whole burden is on your mind. If you go to the Satsang with a burdened mind, is it not a pity? To help others is all right. But if the others are a burden on your head like this, it's better not to have it. I think this will avoid the problem. Each man should take care of himself. One or two you may carry - those who are incapacitated, that's another thing. But they should always be ready; your time is not to be wasted. Sometimes you may be out of sorts - not loving - you may even become annoyed: you have not become a Saint. Very trifling things, I tell you. Are they not trifling?

Question: Yes, but they mount up.

Master: Well, little, little things add up; little poison here, little poison there. That is sufficient to kill a man. To help others is good. But they should be ready and there should be no talking on the way.

Question: That's the problem.

Master: What for? If there's any problem, that can be discussed, but not on the way.

Question: Then I must be more firm.

Master: No, no - the others should also feel it, they should also improve. Otherwise they will say, "Oh, you have become very haughty," because you're telling them.

Question: That's right.

Master: The mind, you see, controls everybody in a way that he does not know - very crafty. Now you've started with this very good intention - taking them. So that is why Kabir says when you go to meet a Saint, don't take anybody with you. Put your steps forward, don't step backwards, always go ahead - don't wait for anybody! Let come what comes. They've said these things after trying so many ways. The man who goes to try again and again that which has been tried by hundreds of men already, what is he?

Question: A fool.

Master: I need not say, you see. The intentions should be good and the others also should behave like that. You are very kindly taking them. You have got a car; you can help others but only those who are not a burden on you.

Question: I have a question about the physical body after death. In India it is the custom to burn the physical body some hours after dying, and we in the West have to wait three days, and then the body is put in a tomb or burned. Is there a difference? We are told the body should be so long out of the ground, it should not be burned before three days.

Master: May I give you an example? I think you will understand more fully then. The child in the womb is covered with what you call a screen. When that breaks and the child comes out - is born - that very thing still goes around seeking the child within the womb; the child was inside that screen. So that is how a natural habitat is formed, you see. So scientifically, at the time of death, if the body in which the soul lived is still there, the soul is attracted back to it unless it has learned to be quite cut off while in life. All right, leave it, go on. Sometimes in burial grounds you'll find at night spirits hovering around the tombs. These are such souls which are now spirits; they are grovelling around the earth. They have not been cut off from the world altogether. You follow me? So scientifically the object of attraction should be finished off. But there are many customs. This has a scientific basis. You are living in the body so dear to you, and you have to leave it by force. For one who knows how to leave the body at will and has no attachment to it, that's all right; he won't be attracted back to it. But how many are there who are developed like that? So the body should be cremated, finished off. Otherwise, those who are attached to the body, they will want to come back. Have you read theosophical literature on this subject?

Question: Not much.

Master: Yes, read it. Good things, great things are explained sometimes. I gave you an example of the child in the womb. The child lived in that thing which goes around in the womb after the child is born looking for it.

Question: Placenta.

Master: So if you have not cut off from the body while alive, you'll be attracted back to it. So suchlike spirits go around grovelling on the earth. When their wishes are not met with, they will

just enter, possess, others to enjoy, you see? That is called Spiritism. Spiritualism applies to those who are on a little higher level. They don't hover around things, but they can be called. So we must transcend physically, astrally, and causally. Each man has his own customs; there are some reasons for them. In India there's a place where they keep bodies for days and days together. The relatives just put some incense into the dead body, lay it out, and they dance and eat and drink. They say he has gone to heaven. God knows if he has gone to heaven or hell! In this way they are enjoying for days together. This takes place on the Burma side, the Kabul side. So it is better to be cut off from the physical world, at will, leave it. It is just the clothes taken off, that's all. There are many reasons why you should meditate. I was talking yesterday too about it. References are given in books but they are not clarified. We can be thankful to the body, "Thank you, I have made best use of you and you have been helping me, that's all right. Thank God. Thank you." Go up.

So the physical body is like a good horse to ride on. When you have made the best use of something, then? That's all right. So what happens to our bodies after death is due to prevailing customs. For instance, some say the body should go on lying and the soul will rise into heaven, this and that thing. In the meantime the body is eaten up by ants. So these are social customs. When I have left this world, then I have left. The house in the other world is stronger than the house here. When you've got everything to your satisfaction there, why do you care for what is here? Lay up thy treasures in heaven. You know why? Here the ants will eat you at death, that's all.

This is a reply to your question. The more you are attached, even after leaving the body, you'll be grovelling, you see. I've seen souls like that. They're worldly and they won't go away while their body is still there - they come back again and again. Most people do not know what happens after death. So any object of attraction should be finished off. In graveyards you'll find sometimes at night something hovering in the air; they are souls who are now spirits not withdrawn from the body; they are enamored of the body. They will come round and round and will obsess drunkards - they will possess drunkards. You see, when a man becomes a drunkard he's not only drunk, he's become mad. So why should we become like that? We've got a manbody. When you have got a taste of the Beyond, then what have you here? There's nothing here to compare with that - it is just the dirty clothes you drop off, you've made the best use of them, "All right thank you, body, you have helped me." After all it is not our choice to live in the body. We live only up to the time allotted; thy days are numbered; thy breaths are numbered based on the reactions of the past. You have to leave. Your body may be requesting you not to leave, and you may be attached to it; but you will *have* to leave. Is it not so? Laws are based on common sense; common sense of the awakened man. Does it not appeal to you what I have said now? The object of attraction to which you have been given up heart and soul, you will only leave if you are detached. But it is not for those who have not learnt to leave the body at will and enjoyed the other world. If you go, leave the body while in that angle of vision, then there's nothing to bind you. Nothing can attract you back. It is just as if you go out of this room, you don't change, but you are there. The attachment's real at heart. So all this ignorance arises out of what? Wrong understanding. We are not the body. We have been identified with the body so much so that we cannot differentiate. Now we are awake. I'm making use of the body, then? The whole thing is changed and this delusion starts from the body. You're embodied in the body. You're embodied souls, not the body. But you are identified with the body so much so that you have forgotten yourself. You see things from the level of the body. Being made of matter, your body is changing,

the whole world is changing. You think, "All is static, stagnant." So the basic reason for ignorance is that. All through the day do you ever think you are not the body? Really you are *not* the body. There are among the Hindus, too, some who keep the body of a dead person for so long and then further give it new clothing and this and that. For whom is all this done? For those souls who are hovering around the world; those who have not transcended the physical plane; those who have not transcended the astral plane, and those who have not transcended the causal plane.

The Way you have been put on, you will go beyond that. But the ABC starts only when you rise above body consciousness, not before. Now do you feel the necessity for meditation? How important it is! And how much ignored it is. This is the very private, most private work for you, for your own self.

So some questions lead you to learn so many things. Customs are there, that's all right. They are for the average everyday people. But as a man you have to go higher. Those who are imbued with the love of God need no love of the world. You'll see yourself that you are having the body, you are not the body. This is just coming out of the delusion. In a practical way, when you rise above body consciousness you see you are not the body. The first is assumption, the other is seeing. Daily rise above body consciousness: you see you are not the body. So when you are confirmed in that, then naturally all your actions will be from the level of the soul. So all these points will give you a big book!

In India, you see, there has been Swami Shivbatlal. He was quite well advanced in spirituality; he gave out all these things I have just been referring to in story form. He would write some novel-like piece and would bring out the very teachings of the Masters. That is in the Urdu language, of course, not in English. He did splendid work. He brought out, I think, more than two or three thousand books. Somewhere he takes the soul as a Prince so that he may bring out that story with all these teachings. He did very wonderful work. He has now passed away. I saw him. He loved me much, I loved him too. He was a disciple of Rai Saligram (Ed. The successor to Swami Ji at Agra). He wrote many stories like that. They are very instructive; all the teachings of the Saints were included. They draw many people to the Truth. Excuse me, I give a very bad example now; if you put quinine in sugarcoated forms, in the form of stories, that will take away your fever. I'm talking to you practically now. You can help the world in so many ways, you see, but don't do it at your own sacrifice. Mind that when your own house is on fire, are you going to put out the fire in other houses? It is good to put out the fire of others but you have first to put out your own. This question will give you so many things to write. Thank you.

20th February 1971
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 52

Question: Can we affect each other during group meditation? For example in sending thoughts of love to the others, will they be affected?

Master: Do you have enough to spare to be distributed to the others? If you have, then it's all right. Otherwise you will become bankrupt; you have no money in your bank or in your hand and you issue checks. If you love God, soul is of the same essence as that of God and He resides in every heart, naturally you will have love for everybody. If you have become very much charged, you need not even direct your attention, as by radiation the others will receive it. By exerting you'll feel bankrupt and quite vacant. That is why I always say that I don't advocate so-called spiritual healing. The people who are doing this healing exert. They send love, they send good thoughts, healing thoughts: in that way they exert and become bankrupt. They feel depleted and then have to recoup.

The higher form of healing is always good. Those who even think of a Master-soul can be healed. You remember during Christ's life a lady touched the hem of His garment and was healed. He felt something and said, "Who has touched me?" If you have money in your bank, well and good. If you have \$1,000 and you give checks away for \$2,000, what will happen? You follow? It is a good idea to have sympathy for all. If you love God, because God resides in them, naturally your love will go to them. Or by radiation they will benefit from it. You may do one thing; you may pray, "O God, help others." That's something else.

With the little money you have; or the little water in your tank, do you want to distribute it in that way? Do you follow what I am saying? It is a good idea to have good sympathies, loving thoughts, regard for others; that's all right. But don't *exert*. You may have good thoughts for all. I told you the other day, in my Master's time, I used to visit sick people. Those who were not initiated made a show of those people. "When he comes, the sick will be relieved," they would say. It did happen, and people complained to my Master that I was showing miracles. So Master said, "No, he does not show miracles - it is by radiation that people get healed." Do you follow me? Suchlike radiation is all right.

To have good thoughts for everybody is a good idea. Pray God to give peace to all, that's another thing. And moreover, still further, Guru Nanak who is considered to be Word made flesh prayed, "Peace be unto all the world over under Thy Will; O God." He did not exert himself. "Peace be unto all the world over under *Thy* Will, O God." Once you become the doer, naturally you'll exert, using up what you have. "Under Thy Will O God," is the best way. So have good wishes for all; we're all brothers and sisters in God. But by radiation that Power helps and doesn't make you bankrupt. By exertion naturally you can do good to others, but after that you'll feel exhausted. A higher form of healing is wanted. By radiation let everybody be helped. If you have enough perfume within you, everybody will get it, without your even wishing to do anything. So

I'm not against good wishes for everyone but don't be the doer, exerting on your own shoulders with the little water you have. Pray for them; that's all right.

Question: Sometimes a healer says when he is exhausted, he gets refilled with new power afterwards.

Master: Only when he becomes bankrupt. First he feels wanting, then he refills, not before. And if he is not refilled, then? The Masters always heal by radiation. Those who thought of them were healed. That's the safer way. Once someone wrote to me from France, "I hear you are not in good health. I will heal you from here." I told him, "You cannot do it." And I explained why: "A weaker man will be affected by you, not a stronger man." You cannot influence one who is stronger than you. You follow me? How can you affect the man who is stronger than you? You may influence the weaker; you may heal others who are weaker in will than you. So I wrote and told him that he would not be able to do it. He tried with all his powers but could do nothing. You can say, "O Master, please help her," or "O God, please help her," that's another thing.

It once happened that some people - I need not mention who they were - engaged certain people, giving them all the money they wanted, to sit at midnight in an open place to do harm to me. It can be done; but their efforts did not affect me.

Once I was traveling in a train, and a man came up who began reading the other passengers' thoughts. He read the minds of several people. I was also sitting in the same compartment. When it came to my turn he told me to keep something in my mind and he would read it. "You cannot do it," I told him. This was long, long before I met my Master. But he insisted and the others also insisted that I keep something in my mind so that he could read it. "All right," I agreed, "Do it " He tried, but eventually had to give up. He admitted, "I failed today."

So the stronger man can affect others, the weaker man cannot. On the weaker you can have some effect. All the same, this is no spirituality. These supernatural powers come up by concentration, but if you are engaged in them your higher power is stopped. These supernatural powers are the slaves of concentration and meditation. That is not spirituality. Spirituality is not spiritism, not spiritualism, not hypnotism and not mesmerism. It is purely a matter of self-analysis, rising above body consciousness to know oneself and to know God. On the way many powers will come up, but to engage in them is a heinous crime. You'll retard your progress. Moreover, the karmic law is inexorable. You will have to suffer for it some day.

People do every sort of thing. There was one man in London who could call up the spirits, and then they would talk. Five pounds was the cost of the admission ticket. Someone said, "All right, let us go and see him," so we went. All the lights were turned off. It was pitch dark; it was about nine or ten at night. He began to exert, but nothing happened, nothing could be done. First he sighed, then again he sighed, and after about a half hour or so as nothing happened, he said, "The atmosphere is not good; I'm sorry this cannot be done now." He did not charge us a fee. It can happen, surely. What was the trick? Now I will tell you. He could speak like a child, so he used to speak himself, and the people considered it to be a spirit. I have found that there is black marketing outside, but there is more black marketing in so called religious circles. They act and pose.

A magician came to a morning meditation sitting in Chicago during my first tour. He was a first class magician from Europe especially invited to America with the purpose to work against me. He said, "You are going to give a meditation sitting, am I permitted to sit?" "Yes, come on." I gave a sitting. He was sitting at the side exerting all his power against me. Nothing happened, but

in return he fell down, headlong down, unconscious. They had to revive him in my arms, put him to bed and solace him. "Well, never mind, you will be all right. Don't worry," I told him. Reaction was there. When a wave comes and hits a stone wall, the wave will recede. If there is sand there then that wave will permeate. So as a reaction he fell down unconscious. He was a follower of the other party, especially engaged for that purpose. I treated him, then he went to the bathroom and fell down again. Again I treated him, giving him medicine so that he would be all right. Then he said to the whole gathering over there, "I have seen for the first time the love of Christ. What I was being told was all wrong." He passed away. His wife sends me letters even now.

Spiritual people don't want to be involved in these things. What is the joy of reading your mind, reading this and that thing and influencing others? What is there - some contact with the lower groveling souls who have left the body? There is little contact with the higher souls. This is only one side of the show. If you engage your attention thus, your further progress is retarded. So I have encountered all this sort of thing in India and abroad. Nothing happened to me. My Master was with me, of course. That Power, God Power, is with me. That is His Grace if He leaves me, I am nothing. I am Mr. Zero. I don't do anything. That is the safest way.

It once so happened that Dr. Schmidt, a Swiss homeopathic physician, came to India with his wife. He was initiated by our Master. On their second visit to India, people tried to influence his wife to become initiated. But she wouldn't agree. She was a follower of a Guru in Europe. Dr. Schmidt requested me to kindly do something so that his wife might also be initiated. My Master told me to take leave for four or five days and give time to attend to her. I asked Dr. Schmidt to be present when I spoke to her. The very first question she asked was, "What brought you here to the Master?" So I explained to her for about ten minutes why I had come. "Oh, that is exactly what I want," she said. She then asked, "Why is it that your Master does not appeal to me?" This was a very direct question. "My previous guru used to influence me and I was affected by him," she went on. I told her to look at me for two or three minutes and then asked if she could say anything other than what I wanted her to say. "No," she said. I said, "That is why - your guru has influenced you. You could not say anything other than what *he* wanted you to say. My Master does not influence anybody. He leaves it to your good will, your free will and pleasure, to find what is what."

She did not know English; she was French speaking so I told her, "All right, if you don't follow the talk given by my Master tonight, just simply look at Him, sweetly, attentively, nothing more. And then let me know what you find." She sat in on the talk and after it I asked her "Well, how did you find my Master?" "Oh, He was very attractive, very beautiful." By radiation these things are effected, not by directing your will. I told her that was why Master did not influence her. He leaves everybody to his own free will and pleasure. If I hypnotize you people then you'll go and you will feel bankrupt. You may have something for a few minutes, but then you will be bankrupt. Then? I've had many similar instances like this. So that is why I say there's more black market within. Mrs. Schmidt was initiated, and I get letters from her even now.

So it is God who helps, you see. If you have become His, He has to look after you. You have to simply surrender to Him, that's all. Surrender does not cost you anything. Does it? But it is very difficult. To give money is all right. To give away your everything is all right. Hearth, home, everything. To give away your mind leaves nothing short. You have been put on the Way to the best that I know, or what the scriptures say. You're fortunate. Go on with it.

So the Master Power takes care. You have everything, just turn within. My elder son fell sick. The Doctor told me to take three days leave as he would definitely die. All right - I took leave. Within these three days I was ordered by my Master to give a talk at Amritsar. And I thought, "The Doctor said he would die, but life and death are not in my hands." So I went to Amritsar and gave a talk. It was about mid-day on a summer day. Then I thought that as Beas where my Master lived was quite close, should I not go for a visit? So I went, I reached there about two o'clock. Master was upstairs. He sent for me. "Come up. What about your child?" I had never mentioned any thing. "Oh, he was sick, the Doctor said he was dangerously sick." Master was lying down. He sat up. I asked, "Master, whoever thinks of you, has no burden. Why are you so sad?" "You've just thrown your burden on me. So I took it." My son never died.

He'll take care of you. You need not pray. He knows. So Master Power is always at work; this is wonderful. Master is not the physical body, but the God in Him. When He sees it is God who is doing, then how can He claim anything? So go on with your meditation, regularly, leaving everything to Him. Only live by what He says, that's all. There may be four or five children of a father; if one child simply leaves everything to the father, not asking him for anything, not demanding anything of him, simply leaving everything to his will, what does the father do? HE GIVES ALL THE KEYS TO HIM.

20th February 1971
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 53

Master: Always live in the living present - no, not in the living present - but in the living moment. If you care for the living moment, you can care for eternity. If you keep your mind occupied every moment, then nothing can go wrong. The Master's sayings are very brief, but to the point.

If you watch your present moment then everything is all right. But you don't care - sometimes for hours you are oblivious - and in those vacant hours there's so much trouble that comes up which affects your meditations. So when you sit for meditation, forget the past, forget the future; live in the living present. This is the one thing that will give you success in your meditations. The vacant hours in which you've not kept the mind occupied with some constructive thought affect your meditations.

So that is the only remedy which accounts for all these things; you should pass every hour in peace with no ill-will against anybody and no attachment to anybody. If you can pass each hour like that, continuously for some days, then no ramifications of the mind will come up to affect your meditations. We are frittering away our moments of life in suchlike pursuits. Kabir says, "Make each breath you take an offering to your Master." You follow what is necessary? This is very valuable, you see. Each breath costs you millions of dollars! It is so valuable, Kabir says, and we fritter away a fortune. If a dying man wishes to stay for a few minutes longer, he cannot.

How frivolously we kill our time! Every moment of life is very valuable: make the best use of it. When death overtakes us, that is thy time. It's no use complaining, "Oh, had some more time been given to me I would have done this and that..." Then you cannot get back the time which you have frittered away so ruthlessly, so cruelly. Kabir says, "In one breath I crossed three planes: physical, astral, causal." One breath is very valuable. That is why some Saints have spent forty days continuously in constant remembrance of God without one moment of forgetfulness. Forty days - then *you* may try a week at least. All right, try! One Saint says, "If you can pass three days and nights in sweet, constant remembrance of God, you will go to His feet." Three days - can we? It's not much. Let no thought other than God strike your mind. Why not start with one day? Start from today. All right, from now till tomorrow evening, have no other thought - constant remembrance. Even when you eat, don't forget Him. Try one day. That will give you good training. We don't care for the trifling things, but that is where the substantial thing comes from. One day is not much. You have been here how many days? So many days. And if you had passed even one day and night in constant remembrance, you would have changed very much. If in twenty-four hours of the day and night you are doing your best by meditating five hours, four hours, even then you are not in constant remembrance. How many hours have you put in today?

Question: Six Master.

Master: In six hours you had no other thought than God?

Question: Maybe two.

Master: Two, maybe.

Question: Two real hours of meditation.

Master: And out of the two hours accountable do you have sweet remembrance *constantly*? You see. I'm afraid even that may not be very true. Then go into it. I have sifted that point. Now you sift it yourself. Are you in constant remembrance for two hours?

Question: With Your Grace I had a very good meditation which lasted...

Master: Well, I am talking about something else. In your meditations you had some glimpses for a moment, two, ten or fifteen minutes... You had good experience of course, that is creditable, but what I am talking about is constant remembrance. Like a hard task-master, don't spare yourself. We spare ourselves. The diary is like a very hard task-master over your head Every moment should be watched as to what thought crosses your mind, and how many times you fail in thought, word and deed. You should think of God constantly. How blissful it is! No ill-will for anybody, no exaggeration, no underrating. The time that you spend in weighing things up, judging - this is like that, this is not like that, this is that way, this should be this way - that is called delusion, maya. And that is intellect, you see, maya. The intellect is the instrument of judgment. Your intellect is always judging.

Question: Well, when we're doing our diaries or in the course of the day when we're weeding out faults from our minds, isn't that also judging?

Master: That is weeding out, which is something else. Where your intellect works, that is maya. Intellect is the instrument of what - of delusion, always scaling, judging. That is why it is said that your outgoing faculties must be controlled, the mind must be controlled, and the intellect also stilled; then you can easily rise above. These words are very simple. You are always clutching or watching or judging. Most of the time is spent that way. Don't spare yourselves - none of you! If you keep the diary constantly you will have transvision if there is no ill-will for anybody, no attachment to anybody, no deluding yourself, and no deluding others, no contempt and no attachment. These things create ripples in the subconscious reservoir of your mind; if they are stilled, the water is calm, quite still, then you will see your face. If you think of Him for a while, for ten minutes or even for a moment with all of your heart and soul, then no negative power can affect you. These are very simple words; but what they mean goes deep down. Yes?

Question: Master, what does thinking of God really mean?

Master: Thinking of God instead of thinking of the world is better, but Seeing is above all. Feelings or drawing inferences are subject to error. The time we spend in Seeing, that's the highest Way; constantly, then no negative power will affect you. Go deep down into this. These very simple words are given in the scriptures, but we never go into their depths. You said you spent two hours in constant remembrance. I was very glad to hear it.

Question: Master, if we do Simran, is this thinking of God?

Master: Simran, what is Simran? It is the repetition of the different Names given to that Power working in all planes. The same God Power working in different planes is called by different Names. In the highest plane it is called Truth. In the second plane it is called, "I am you - you are me." In the third plane you find, "I'm above all three attributes." The same Power is called by different Names in different planes, but it is the same Power; that is One. And when you See that Power working, that is Light and Sound. We are always doing some remembrance of the world. Every man, whether he is in the office or in the field or anywhere, starts remembering what he has to do tomorrow: here, there, everywhere, this and that, making programs, setting this and

that. Nobody can remain without remembrance of one thing or the other. So remembrance of God is far better than remembrance of the world. Whatever becomes the ruling passion in your life - you go there after death. If it is for the world, then you come down again to the world. If it is for God, then you return There. Remembrance of God is pointing your attention to something higher working in the universe, but you must *see* that Power.

These are helping factors. Just go deep down into them. Simran does not mean an automatic repetition of names. All the same, that is remembering that Power. Unless you become conscious of that Power you are just like a blind man saying he can see. But still, it is comparatively better than thinking of the world. To think of God is much better, but that is also not sufficient unless you *See* that Power.

Listen here, I say now - hear this attentively - God is where? He is in the house which He has made, and that is the manbody. Once God complained, "I reside in them, but they dethrone Me from the body and put Me where? In churches - in the models. These are the models, and they put light there. Instead of seeing Me, My Light, they see the light symbols." Are they not dethroning God? You follow me, what I mean to say? God resides in temples He has made, and people raise up churches and temples made after the model of man. He does not reside there. He says, "I reside in you, and people are throwing Me out. So they raise models which they make with mud and mortar. If they'd seen Me they would know I am the Light within them. But they just light candles outside." He says, "The people dethrone Me. They don't come where I live. They turn Me out into the temples." Is it true? Do you find that? "The people light candles - outer symbols. They don't see Me in their home." So He says, "I am long forgotten by everybody." It is a true complaint, is it not? He says, "I reside in you, I am Light. Take heed that the Light within you be not darkness." It's certainly a complaint, is it not? "I reside in you, I am Light, I am the Sound Principle - Music of the Spheres. Instead of that, they make models and direct people to them. They try to disown Me." Excuse me, but that is the Truth. So God says, "Well, always see Me, instead of making models of Me outside. Why do you forget Me? I'm in your temple, residing within you. I reside nowhere else." Is it not so? All the scriptures say that. Then God, I think, is quite justified to complain.

If you love some friend of yours, you remember him. Is it not better to see him? Which is the better of the two? Seeing is better. God stands by watching you, within you, waiting for you. And we are doing this and that; we make models of the Light and Sound Principle, and He is within you. We don't talk to Him. This is what men are doing in all religions; they are making models. They attach too much importance to those things, and not to the manbody where He Himself resides, where He is waiting for you. Does what I say appeal to you? Is it not something substantial? Is it not something real? And what are we doing?

If some thief enters a room where he knows there is buried wealth, he's got a clue to where it is, he's read about it somewhere - and he's all alone in that room with nobody to watch him, what will he do? Will he sleep? or dig under the earth? Nobody is watching within you here. Nobody is watching. Dig in! Tap inside! That is what Emerson said. This is what all scriptures say. The Koran says, "I am a hidden treasure within you. Why don't you find Me?" Guru Nanak says, "There's a valuable jewel lying within you. Just be guided by the Word of the Master and you'll get it." Why not dig for yourself? Go within and find Him. He is there, waiting. For that you will have to close yourself within the closet of the body, that's all - not thinking of the world outside. God's complaint is very real, is it not? It's only for the sake of bringing home this thing; it does not mean

God really complains, but this is what we actually do. We make a mockery of God by lighting candles, here and there, and ringing bells. He's within you. By drawing people to those outer things, you're deceiving yourself, you're deceiving God and all other people too. By ringing bells and lighting candles and making dome-shaped buildings - is it not a mockery? This is a good story for you. It will draw many people.

At least out of the twenty-four hours of the day and night, leave everything and spend some time with Him, within you. And that costs you nothing. Does it cost you anything? Then? You have come here from thousands of miles. What for? Only to learn these few words. Spend some time within you. God says, "I'm within you. Don't make a mockery of Me." Is it not a good story for you to write? All right.

21st February 1971
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 54

Master: Hello. Going strong? That's good.

Question: When I do my diaries in the evening, I forget the more delicate failures I committed during the day. So what shall I do?

Master: You remember Pelman's System of Memory - How to Improve Your Memory? That is by Pelman. That is called Pelman's System of Memory. That's what you have to do: I rose in the morning, I went to the bathroom, took my bath, then took breakfast and went away to my office work, this and that. Now when you rose in the morning, what thought was crossing your mind? When you came to the bathroom, what were you thinking of? We simply watch the progress of the physical body, not the mind, but in that way you are asked to train yourself to memorize all that happened from morn till evening. In that way the memory becomes strong and there will be improvement. For self-introspection, you are to weed out by remembering what thoughts crossed your mind. In the beginning you'll say, "That's all right, today there were only a few failures." But if you go deep down into it, you see it is not all right. You will remember, "He told me this and that thing, and I called him names." This was tit for tat. But later on you show, "Well if he has done wrong, why should I?" You have to weed out your hidden imperfections or failures. As you go into it - daily you will find more and more failures. Really they always existed.

I have studied the lives of great men, many great men; each one had some system of watching his failures and weeding them out. Hafiz was a great Saint; he used to throw one pebble at a certain place to note each of his failures - after a while there was a big mound. So in the beginning you do not remember all your faults. By self-introspection your memory will also become strong. It is a way of Pelman System of Memory. And further, you will come to know how much filth is there - how many scorpions are under your bed. At present you don't know how many there are. You have to weed out. Suppose there is dirty water and there are also weeds over the surface of it, then how can you see your face? Just take off little by little, throw off, weed out; the water will remain. When it becomes still, you will see your self. So this is very important, this is called purity of mind. That is very necessary for meditation.

Spirituality, as I told you, is a matter of self-analysis - knowing oneself end coming in contact with God Who is within you already. Yesterday I was telling you, you are mocking God. He says, "I reside in you and you put Me into the temples made with stones. That drives people away from Me - lighting candles and ringing bells and this and that - I am within you!" It is something like that, is it not? So Seeing is believing. This is a time when you can go back to your Home, true Home. But what are you doing now? You are just like the prisoner whose term of sentence is going to be completed; he tells his fellow prisoners, "Look here! Keep this with you, I am coming back again." Don't sow seeds, further seeds. Pay off what you have sown already.

You have not to leave the world. Pay off what you have to pay; wind up all business, give and take, and direct your way back to God. Man is the highest in all creation. If we don't make the

best use of this time, then we have to come again like that prisoner, "All right, keep this with you, I am coming here again."

People are deluded. Real diamonds are very few, but there are many imitation diamonds. This is the difference between the Apra Vidya and Para Vidya, you see.

Yes, anything? Any questions? Yes.

Question: Master, in my profession I do a lot of traveling.

Master: Yes, that's all right.

Question: And I have to spend many nights in hotels.

Master: That's all right.

Question: Is it right if I go to the room where I have to live many days, and pray to Master that He will purify and clean this room from the bad radiation or bad thoughts or whatever?

Master: In the West of course you do not carry your own bedding with you.

Question: No, no.

Master: They are supplied there. One thing can be done: turn within. You know how to turn within. You know how to meditate. Pray and go within. That will work as a sheet anchor against any outward influences. That's the only way. Generally in traveling, we forget meditation. That's a pity. When you go to any place where you have to spend the night, put in more time for meditation. When you have constant remembrance you become air-conditioned. If you live within your own self, nothing from outside can affect you. You may use your outgoing faculties in any particular thing that you want to do. These slaves should go on under your orders, not enslave you. You go to a hotel; nobody cares who you are unless you strike up friendships, "How are you? From where have you come? For what have you come? What brought you here?" You strike up friendships; nobody cares for you. Live within your own self and go on with the work you are given. Live in the world and yet out of it.

Hello. Hello. You have come. All alone or with anybody else?

Question: Oh, just me.

Master: All right. Everyone is okay?

Question: Yes. They are all okay.

Master: Well, that's all right. You have made the best use of your time in Delhi?

Question: Yes.

Master: In meditation?

Question: Yes.

Master: That's all right. So our one shortage is made up now. Any news you have brought from Delhi?

Question: No, nothing special.

Master: Have you come by taxi? Train?

Question: By train, overnight.

Master: All right. Glad to see you. Have your breakfast now. Nine twenty-five. Time flies on like anything. All right.

21st February 1971
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 55

Question: In the meditation instructions You say, "Look into the middle of what you see." I have trouble seeing the middle.

Master: Middle means what? Just explain. What do you mean by middle? What do you understand at least?

Question: I don't know what the middle is because if I think of the middle visually with my eyes, then I think of my eyes.

Master: I always say don't think of the flesh or bones of the eyes or forehead.

Question: When I don't think of the eyes then there's just a vast field.

Master: Yes. In front you see some vast darkness, when you close your eyes you see darkness. And that darkness is a wide expanse. The middle does not mean the middle point. I have been telling you that you cannot stay on one point - but you can stay within that area. You see? This is what is meant by the middle. The middle does not mean a point. You follow me now?

Question: Yes.

Master: What else? Anything else? Yes. You please.

Question: When I have meditated and I lie down to sleep I get more Light than when I am in meditation.

Master: You know why? While lying you fully relax, that's all. If when sitting you also fully relax, you'll have the same. But if while sitting you have some tension somewhere, you are not fully relaxed. You have just to fix your gaze outside, in front, not in the body, whether you're lying or sitting. You follow? No. I'm not talking Greek.

When you close your eyes you see darkness in front of you; whether you are sitting or lying.

Question: You said don't be emotional when you feel something begin to happen. I don't seem to have any control. And I find that the breathing, while I'm not conscious of involving it, if I begin to feel this feeling coming around me which I suppose is withdrawal, immediately I become very conscious of the breathing and it's heavy and I lose the whole thing. Is there any way I can prevent myself from becoming conscious of the breathing?

Master: Didn't I tell you, you are to fix your gaze outside? Outside, not anywhere in the body. This is the point.

Do any of you find Master's Form now and then? Hands up. One, two. Who else? Only two. Are there any of you visualizing Master's Form?

Question: Sometimes.

Master: Don't do it. Don't do it.

Question: When You say to think of the Master, in order to think of You, sometimes I think of seeing You for a second.

Master: That's your own grace. Praying is all right. Pray then sit. That's all right... Yes?

Question: Does having photographs support this habit of visualizing or can there be any good having one or two?

Master: Keep photographs of the Master just as you keep them of your friends. Not for visualizing.

Question: Just as a bridge for remembering.

Master: Yes. Whom you love don't you keep his photo with you? But you are not visualizing. In visualizing, the one who is above your reach, higher, you cannot visualize. You simply see some turban, some beard, sometimes one hand, or arms, like that. Those who are up to your level or below you, you will at once visualize.

Question: You said that many times Master, yet when in meditation and I want to think of You, I see You as clearly as if I had seen You personally - very clearly.

Master: That's all right. You see, if there's a piece of glass and you put a veil on the other side, you will see your face. If you have overflowing love for your Master, naturally that will come. Otherwise the glass won't do anything.

Question: I have on two occasions upon awakening from sleep seen Your face very clearly and I think that was not visualizing at all.

Master: No. That comes from within - that's all right.

22nd February 1971
Rajpur

Heart-to-Heart Talk
Number 56

Master: When the whole house is in order - set in order - then you're free to think who you are, what you are. Now you're dragged here, there, everywhere. As it is not the question of a day, you see, you are to work regularly, point by point. There's hope for everybody. You're not a sinner - you're besmeared with sins. You're gold... gold-ore you might have said. When we are cleansed of all foreign things, we are gold. Put your whole attention in the seat of the soul in the body - all faculties will be controlled. It is you who give attention to the outgoing faculties. It is for you to stay there. He gives you something to stay on, something substantial. We are not to visualize anything - you have some Light and something to stay on until your small consciousness be merged into the Higher Consciousness. This is what spirituality is. That does not require drawing inferences or assumptions - no, you *See*.

Question: When I look to the middle the mind produces fantasies.

Master: Mind?

Question: Mind... I don't know where it comes from; it comes and it doesn't relate to anything in my daily life. It is just like fantasies coming like a motion picture and I have trouble stopping it.

Master: Do you look intently? No. When your attention is slackened only then these thoughts intervene. If you look minutely, intently, penetratingly to find out what is in there - continuously without break - then no thought will intervene. If you see wide, that brings all this trouble. Our subconscious mind is already overflowing with all these thoughts.

Question: I have many thoughts in meditation.

Master: You have many thoughts? About what?

Question: Of everything.

Master: Do one thing at a time. When you sit by Me, sit by Me, all alone with nobody else. When you think of your mother no other thought should come. When you are at work be fully at work, no other thought will come up. Do one thing at a time.

Question: That's my problem I can't...

Master: That's no problem. Do one thing at a time. Now you are here. All right forget everything, sit by Me. Do one thing at a time. When you're at work be fully at work. Why do so many things come up? It is not difficult. Train your mind, that's all. Any point should be finalized - finish off; one way or the other, then no trouble will arise.

(Master asks another disciple):

What is wrong with you?

Question: Just a little negative today, Master. It will pass.

Master: What's the trouble, a cold?

Question: Yes.

Master: Did you take anything? Any medicine?

Question: It's just a depression because I keep trying to do what You say and I don't seem to succeed so...

Master: Never mind, do what you can, leave the rest. Why worry?

Question: It will go away.

Master: What you cannot do, leave the rest to Him. "I have done my best now. I leave it to You." Do what you do buoyantly, freshly, with no burden on your head. What you do, do honestly. You've done your best, there is nothing more that you can do - pray.

(Master addresses someone else.)

You're always sitting at the back corner, are you afraid of Me? Or are you very, what you say, reserved or secluded or - what word should I use? You're going on all right with your meditations?

Question: I'm trying to.

Master: You're trying. Are you going on satisfactorily? You're having something or nil?

Question: No, something - something.

Master: All right, thank God for what you get and hope for more.

Yes please, you?

Question: There was a circular three or four years ago and it said our lives are mapped out according to the Divine Plan in the minutest detail. And the other day we were talking about free will; I can see how we humans from a limited point of view might have free will, but I wondered if in reality there is any free will whatsoever for human beings?

Master: Our present life, so far as life or death is concerned, so far as wealth or poverty is concerned, so far as your trend of mind is concerned, are *all* fixed. But you are free within certain limits to lay your lines further. You may decide that by discrimination or by right reading of scriptures or in the company of Awakened People. All scriptures say man is the highest in all creation - next to God, he is of the same essence as that of God. So you're to make the best use of the man life. By discrimination you are to decide what to do further. What you have done in the past you are reaping. What you do now with ego within you, you shall have to reap - as you sow so shall you reap; that wheel will go on, action-reaction, action-reaction, action... until you become a conscious co-worker of the Divine Plan. That is: He is the Doer, I am not. He decides our further trend of mind. Some are more ready to begin, others are less ready. Some are more intellectual, others are not. So these things are a reaction. You can develop further - but within that area of freedom so far as the reactions are concerned. When two men do the same job, one makes a profit, the other makes a loss. These things are already fixed. But you can have the freedom to lay *further* wherever you like. That can be done by discrimination or reading scriptures or in the company of Awakened People.

Question: There is less freedom than we think, than we imagine. It's all fixed.

Master: Present life is fixed - further, you're free. You have as you sow so shall you reap; you'll go on sowing and reaping, sowing and reaping, sowing and reaping good or bad. That will continue, but when you become a conscious worker with the flowing pen of God, you are free. All grains which come between the two parts of the grinding wheels are ground into flour. Any wheat which gets stuck to the handle is not ground - you follow? Become conscious of the Hand moving everything. Stick to It, then you won't be ground - you'll be free. So in the manbody we have one concession that we can go back to our Home if we become conscious co-workers of the Divine Plan - when we lose our ego - and the ego will be lost only when we see some Power is working through us.

Question: When that Power works through a person who is not awakened, who doesn't realize it, who is still under the illusion - it leaves freedom for that person to do this and that within the limits You described.

Master: Trend of mind goes on as a reaction of the past. But if you use discrimination or go deep down into the scriptures or sit by some Awakened Man you can see it. Even dacoits become Saints. There was one dacoit who used to plunder away everything from a man first and kill him and carry on his family affairs. Once he met a Saint. He was just going to rob him of his clothes and this and that thing. The Saint asked him, "Why are you doing all this, dear friend?" "That is my job. I have to earn money, you see, this is the way I have to do it." "Do you think it is right - is it not a sin?" "I do realize it is a sin" - even when a man knows what he does is not right he still does it - "But I have no other occupation, no other way of earning my livelihood." The Saint told him, "All right, I just suggest one thing; go and ask your family, your wife, your children if they will share with you this sin that you are committing." Each man looks from his own angle of vision. The dacoit thought, "This is a very strange man. If I go home he will run away." But the Saint said, "I won't run away, just bind me to the stem of a tree, use strong rope, and go so that you might ask your people." He bound him to a tree and went home and asked his wife, "Do you think what I do is not right?" "Yes it is so." "Will you share in this sin with me?" She said, "Why should I? You married me, it is your duty to bring me food." He went to his children; they also replied the same way. So he came back to the Saint; he wept. He loosened him and begged the Saint's pardon. He became a Saint. A man can turn. There are many instances like that. Once I went to a place, Pili Bhit. In the morning I gave a heart-to-heart talk. One dacoit, head of the dacoits, was there sitting in the front. I repeated these things. There's hope even for dacoits. I never knew that he was the head of the dacoits. There's hope for them too. He asked me, "Is there any hope for dacoits?" "Yes," I told him. Next day was initiation day. He came up, "Well, give me initiation." So I gave it. He got the highest experience. He brought others, those dacoits under him, to be initiated to get this thing. He's earning his livelihood by honest means. So a man can change, you see. A strong horse is required; an unruly horse will run like anything, but another direction is required. So a strong man will work wonders only if his line is changed, is rearranged. Idlers are nowhere.

A man who was married saw that his wife was very worried. He asked her why. She said, "I've got one brother, he's the only man in the family, he says he'll leave the world and go away and become an ascetic." "How long has he been saying that?" the husband asked her. "Three or four years. We are dreading any moment he may go and never come back." If for three or four years he has been saying that and he has not gone as yet - he will never go." His wife said, "We are worrying and you say he will never go." He replied, "Do you want to see how a man can go?" "Yes," she said by way of a joke. "All right, I am going." He left the house, went out of the door. So his wife said, "All right now come back." "No, I am gone!" And he never came back.

So real life is what is required, you see. There's no place for idlers; no place for those who have procrastination. Procrastination is the thief of time. Those who put off: we'll do it later, we'll do it later - that later never comes. When I start something I go on to finish everything. I may go on until twelve, one, two, three in the night, never mind. So I really am fresh. No burden on my head. I know what to do.

I have learned many things from great men's lives - more than three hundred great men's lives I have read, from the East and West. So biographies pay. When I was reading in seventh class primary, I read a book about Saint Ramanuja. He got something from his Guru, came out and

stood on a mound calling for all the villagers of the place, "Look here, I'm going to give you what I've got, a very valuable thing from my Guru." "You are going to give it without permission of your Guru? You will go to hell." "Well dear friends, I alone will go to hell, you will be saved." So at that time it struck me if ever I get something - though I've not done anything without the order of my Guru - I will give it freely - it is free, all free. A seventh class student, what does he know? So don't *do* something daily, *finish* something daily. That is actually much better. You see, I've got so much correspondence to attend to; more than one thousand letters a month from all parts of the world. Then there are interviews, newcomers, so many things, so many other things. People are dragging me for all sorts of reasons. I accept them, give them guidance. That is why I do one thing at a time. I finish everyday at three at night. I've got no letters on hand today, they're finished. If I leave one or two next morning I finish them. So you're always buoyant, fresh, nothing to be burdening you. This is not spirituality, this is general average life. It makes you fit for everything.

I only read three novels throughout my career. One which I was prescribed, *Ivanhoe*, perhaps you might have heard of that? The second was the *Last Days of Pompeii*... and the third, *Westward Ho!* That's all. All the rest were biographies. So God teaches, you see. Just do one thing at a time wholly and solely and finish something daily, that will be all right.

Question: Master I copied out the talk You gave the other night about God's Complaint. (Ed. The Evening Darshan talk of 20th February, 1971).

Master: (Master chuckles) All right.

Question: Most wonderful topic. And some people want to copy that talk, want to make a copy of the copy that I made. Is that all right?

Master: I would say so, but show it to me before passing it on to anyone, you might have not transcribed it correctly. Little flaws will make it wrong. Make the manuscript if you like and send it to me. I'll find time to go through it - I have enough time with me with all that I've got, I've still time, you see. Yes?

Question: Should I give it to You exactly the way it came off the tape?

Master: Whatever is there, write out exactly. I'll see it.

Question: There were at certain points some differences, Because I was writing it for my ownself, I changed...

Master: No, no, no, no, exact words. *The Morning Talks* (Ed. First published in 1970) were given to me to check. They were taken from the tapes - I went through them. All those you have got already, go through them; they will make very wonderful books for you, you know, on all subjects. Yes?

Question: I have taken exactly word for word the talk You gave on Ojas (Ed. On 27th January, 1971) and I've given it to Eileen (Ed. Eileen Wigg, a member of the Master's staff) and she's going to go over and type it neatly to be submitted to You.

Master: Yes, that's all right. I know what I've said but put it in writing. So many others came here and asked a hundred and one questions. You will learn very valuable things on different subjects. Why do I give out all these things to you? Why don't I keep them reserved with me? You know? I wish each one of you to become like me and even more than that. I wish you to progress even more than me. You have to work for it, it won't come in one day. So don't be discouraged - go on with it, you'll succeed. These teachings should become incentives to you to work, not to discourage you. I won't tell you that I fell down from heaven direct; I was born as a man. So man is made - is in the make you see; and regularity pays, mind that. If you do something daily like

John Bunyan you'll give to the world *The Pilgrim's Progress*. If you finish something daily, then it's still more wonderful. I'm not talking to you now about spiritual matters; this is daily life, is it not?

Teachers love you when you do work for them. Parents will love you. Your Guru will love you. My teachers were proud of me; they would even leave the class to me. I was reading in the tenth class and when the teacher left the class, he asked me to teach them. In my official life they were also confident of me. Any new thing that came up, the officer said, "Go and talk to Kirpal Singh." My Master would also send people to me, "Go to him. He will open all parts of the bayonet and then reassemble it and tell you how it works." This was His greatness, of course.

So your parents will be proud of you, your teachers will be proud of you, your Master will be proud of you - but all phases have to be developed. All right, God bless you all. Go wiser to your beds. God bless you.

23rd February 1971
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 57

Question: Can only that spiritual seed which we have sown in earthly life be developed in the Beyond? And those qualities which we have not earned - if we have made no effort to develop these qualities or abilities - can we then develop them in the Beyond?

Master: It will take longer time there than here. What you do here in months will take years to do there. That's the difference. The seed cannot be destroyed but it can be developed here quicker than in the Beyond. And in that case, only that seed will grow in which you have not the slightest attachment to the world. Otherwise you'll have to come back in the manbody and reap it. You follow? The seed has been sown - those whose who have been initiated, for instance - that seed is growing. If you develop it here by coming in contact with the Light and Sound, and all other attachments are cut off, then you're not to return but you'll have to develop there - but in longer time as compared with here. If the seed is sown but you've got hundreds of attachments here, then you'll have to come back as a man - not below the category of man.

So that is why it is said if you're a learned man at the time of leaving the body, you'll remain learned. If you go out of this room, you cannot become a Saint by coming out of this room - you are what you are here. By simply going out of the body, you cannot become a Saint. You are what you have developed.

Question: It is said in *Spiritual Gems* by Master Baba Sawan Singh, if one cannot quiet the mind by just sitting, it should be done by sheer force. Now when He said by sheer force, that is not sitting without any effort. There's a contradiction there.

Master: You see, the editor used some excerpts from the Master's letters which were written in the Punjabi language not in English. I don't vouchsafe for the correctness of the translation. (Ed. *Spiritual Gems* was first published together with a collection of letters from Baba Jaimal Singh to his disciple, Baba Sawan Singh; these have now been published separately as *Spiritual Letters*. In this instance the Master refers to *Spiritual Letters*.) I've got copies of those original letters with me, true copies which our Master gave to me. So that answer was given because one man said, "I cannot sit." "Well you must sit! I order you for discipline's sake." You see? Some days you say, "I cannot sit." "Well, you must put in more time, whether you want it or not." That referred to that situation. But if you have a compulsion there, your whole effort is in the strengthening of the ego, how can you advance? The right way of doing meditation is to repose. So books do not always give us true things, and moreover, when these books are translated into another language they cannot always be interpreted accurately into that language. Now that I think about those original letters, Master gave those to me only, nobody else. I kept copies with me and returned them in a casket, a very beautiful casket, to the Master. And He said, "Here is the man who can repeat my words." But the people said, "What are you doing?" That very virtue becomes sin in their eyes even though they are the very same contents and there is no difference of opinion. I wish each of *you* to begin to live by transfusion.

So usually history shows, when a Master leaves, two things always start. The Master never passes the power to his own children - maybe in rare cases if anybody is fit. And the one who becomes the successor leaves the place. Guru Nanak had two sons; both started mastership at home, but He gave it to Guru Angad who left that place and went to some other place. Guru Angad had so many children; He gave it to Guru Amar Das - and the children started their mastership at home. Similarly in all other cases this happens like that. So Master told me, "You go. Wherever you go, your Master is with you and the people will come up." Where there's honey all bees will come, you see. This is but natural - history shows that is so. That is by the way - I just mentioned about those letters, that the original letters are in Punjabi. Yesterday I replied to some letter. "They said Gurmat Sidhant was not your sayings." I replied that the book was issued in the name of Baba Sawan Singh - it was His graciousness - He did it. "Well, how is it issued in their name at Beas?" "They have got reserved rights because on paper the properties are in their name." I cannot issue it, print those things here - legally I mean. I translated it into Urdu from the Punjabi language and they complained, "Look here, you'll go to jail. Why have you done it?" "All right, I'll get ample time for meditation there - I don't get any time now." They replied, "All right." I was free. They didn't dare do anything, but legally I am not allowed to print it. So I told him in my letter that it has been translated into English but I cannot vouchsafe for the correctness of the translation although he will get some good out of it because of the wonderful writing. Everything that is given in the original language is to the point. What happened to the Bible in translation? You know? What you get is dependent on the translation. There is a vast difference between the Catholic and the Protestant Bible. Now there is a difference between the translation of "Woman." Where it was meant for *lust* they have translated it differently. There are many things: "I give you all herbs as meat," that's the original translation. And what have we seen? It also says, "Don't use intoxicants." I saw that President Kennedy who was killed - I saw on the television the bishop was given wine. They use wine; instead of the inner intoxication they have the outer intoxication. So how are these things started? I watched that on television. That wine was sprinkled on the body. President Kennedy's friend was initiated by me; he was the owner of fourteen ships, big ships. He had to come round after the tour of the south in the United States. And Kennedy also had a mind to be initiated but he was assassinated on the way. He was a good man in himself. He knew we were talking about him in our houses. He was wide awake. There's also reason [after death].

So what you can express in the English language, your mother language, I cannot express exactly in Punjabi. I find I am wanting in words to express my thoughts in Punjabi, for want of vocabulary you might say, or want of the right word which you know better than me in English. There are some words in Punjabi you cannot express in English. With the little knowledge that I may have, I have got some English; I cannot exaggerate that I know much. I went to Louisville where I gave talks. One man who is one of the three most learned people in the world met me there. He said, "You're the only man who has appealed to me so far in my life." I don't know English much - only just to serve my purpose, to bring home something. But the exactness of the mother language is something else. So language loses in translation. These things are spoiled I tell you - the exact meaning. Those who translate the scriptures whose mother language is different, simply translate what they understand from other people who interpret from their own level of understanding. If they have not known what the Science really is, then they are going amiss. Macauliffe has translated the Sikh Scriptures. But he has translated what he's been told by those who do not know the Science. Trumpp has also translated the Sikh literature. He has done a little

bit better, but even then they do not know the Science so how can they do full justice to the work? I am quoting you instances when men translated into English whatever they were told and they were ignorant people. In the Bible there are so many changes. When I was in service I had the opportunity to ask the Christian librarian who was a superintendent under me to bring me the best books from his library. He brought two books every week. I read through them all in a year or two - the oldest literature. I know I cannot exaggerate, but I know more about Christianity than the Christians themselves because the basis is there. Those people do not know their own literature exactly. I've got a literary insight into Christianity. I cannot say that I know everything but I know it corresponds with the other teachings of the Masters. That I can say with authority. So God was teaching me, you see. I studied the Persian language up to the highest standard to understand the Mohammedan literature and read those books in the original language.

Question: I remember reading somewhere - you know the quotation - "It is easier for a camel to pass through the eye of a needle than a rich man to enter heaven."

Master: Yes.

Question: In the original ancient language the character for camel and the character for rope were very similar.

Master: Yes.

Question: And a rope going through a needle is more logical.

Master: Those whose attention is expanded See with so many other aspects, that's all. Translations cannot always be taken literally - Those who know the Science - They know. They can express these things better. Because it is a matter of Seeing, Those who Saw these things gave out the right interpretation; they can only be given by Somebody who knows the Science, who has Seen. Those who give out from the level of intellect cannot do full justice to it.

Question: I know two initiates who in the beginning read *Spiritual Gems* and they found contradictions in it with Your teachings - very minor ones, but it created a lot of problems in their minds.

Master: Yes, I explained that is not the original thing. That is a translation. I just issued the gist of all those letters under separate headings in *Baba Jaimal Singh's Life*. I did not quote all the letters - out of those letters I've got with me I quoted the instructions on particular aspects of spirituality.

Question: I was reading *With the Great Master in India* by Julian Johnson. And I was amazed in one section it says that the Master (Ed. Baba Sawan Singh) gave initiation to over seven hundred people and out of that only two saw Light - only *two* saw Light!

Master: The other day I gave initiation to six hundred and fifty-three people. (Ed. On February 7th at the end of the Master's Birthday Celebrations in Delhi) All saw Light - about two hundred saw the Master's Form. The teachings at Beas are the same, but the words given at initiation now *are not charged*. That is the difference. I got a letter from Dr. Stone; he is now what you say, a forerunner of the Beas group. They have issued a letter in which it is written that if any man wants inner experience, his life will be cut short by two years; I've got that letter. Now they're afraid of asking for any experience. Would you like your life to be cut short by two years? Has *your* life been cut short? So these things are issued to serve their purpose. Men do not know the exact position, you see. He wrote me, "Does it do anything to the nervous system?" I said, "No, one becomes more fresh - it is the Bread of Life." So suchlike people are their leaders. They have got their profession, all right; their head is a doctor, I think a chiropractor.

Question: It's a delicate point, but several of us have talked it over more than once about when we hear our group leaders giving really erroneous information, should we just keep our mouths shut or write to You?

Master: Just one thing, one thing I tell you - it is better not to say anything in public. What you have detected, others may not have even thought of. Tell the person privately, "This is wrong."

Question: It's been done.

Master: If he does not do it, write to me. Circulars are issued to clear up these points; with all that, they shouldn't be group leaders, they never go into that. As I told you most of the group leaders get less experience than you people here. Why? They simply think they are bosses. Some do it correctly - I am not to blame all of them. But many of them are like that. Truth remains truth. If your life is changed, that will appeal to everyone. If I am working for the same cause you are working for, I consider myself as you are - on the way to perfection. Then why all these dissensions? One fighting with the other.

Question: Then I would prefer not to be a group leader.

Master: I tell you, if you become a boss it is better not to be a group leader. If in the real sense you want to serve, then set an example and say what you have come to know. Why act and pose? What things are clear to you, explain to others. There is no need to impress them with, "Oh, I have seen this and that thing, come follow me." This is not the way of doing it. If you've become the mouthpiece of the Master and are true to your own self, then it is very good to become a group leader; you have been chosen for that - to set an example to others. It does not mean you should not set an example. A group leader should be an ideal. He should live the Teachings. If they have not become Masters, at least they have been on the Way for so many years, they must have developed something by that time. If they have not developed, then how can they change?

Question: I've been led to believe that you cannot speak for the Master unless you can get the Master's thought transference direct at the time of giving Satsang.

Master: Until then, just think of the Master and go on - you are helped and that will continue. Thoughts will come which you'll never think of; He'll make a channel of you. If you repose in Him, sit up, go on - you'll have it. That's a concession for those who are chosen; but where there's ego, "I have become a boss" - well, you may become the elder brother, that's all right - you cannot become the Father. Nobody should stand between the Master and the initiate. If anybody considers he is now the husband, he cannot be like the husband - he can be like an elder brother. The man who has little or nothing in his bank, and you take him as the ideal, you are doomed and he is also doomed.

23rd February 1971
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 58

Master: So, any questions, please? All sitting mute and dumb won't do. Come up.

Question: I received a letter today saying that there has been a great earthquake in Los Angeles. Fifty people were killed, bridges knocked down, and a dam burst... about two weeks ago.

Master: How many killed?

Question: Fifty - in Hollywood proper, center part of the city. But it didn't fall into the ocean. Haven't they written You that California would fall into the ocean?

Master: They said it would sink. (Pause) So the catastrophe is over now, is it? (Another pause) Yes?

Question: When the Light gets very strong my eyelids start to flutter, then open, when ever the Light gets bright...

Master: The remedy for that is to repeat the Names - recover your attention by repetition of the Names. Then that will become quite bearable.

You? Something rankling in you mind? She has something rankling in her mind.

Question: When we are initiated and we die we are calm. But when we have to come back on earth - reborn again - there is much more pain for the soul if it must come back to the physical plane...

Master: What for? At death, once you have been initiated, if you have no attachment to the world, the soul will *never* return.

Question: Yes, but when attachments are...

Master: When there are attachments that cannot be wound up, then you have to return - but not below the level of man.

Question: Yes, but when the soul comes back, it has much pain...

Master: How do you know? When the soul comes to earth, it is reborn from the womb. At the time of birth, there is trouble to the mother, of course. You are not clear what you want to say. All the time you are in the womb, you are saved by the Light within - the Light and Sound Principle. After the child is born, when he cries, just show him some light and he will become quiet. Or give him some sound - he will become quiet... that is the support he has had in the womb. So in the womb, there is no trouble. Only when he comes out he finds he is ignorant, helpless. But how does this affect you? What do you want to say? ...tell me... be clear.

Question: It is difficult for me to explain. If one is born again - if there are attachments left and one is born again - is this painful to the soul?

Master: Painful? In ignorance naturally when you come to the earth, as a man born in a form, you must pass through childhood in a helpless state. That, of course; but that is not painful. That is difficult, of course. You are not conscious at the time; you are besmeared with filth, you cannot do anything. How very helpless a state you pass like that! You cannot sit, you cannot stand, you learn slowly, you must learn to speak. Of course that is no bliss, is it? You have pain in the stomach,

you cry, if you have pain in here, you cry, you cannot express anything. Very helpless state. You have to pass through that state. Eventually you develop some sense, become more inquisitive and more discriminative. Then again you will be put on the Way. You follow me? In the beginning, of course, you are in a helpless state.

Question: Has Kundalini Shakti got anything to do with God Realization?

Master: That is a way of the Yogis - we are not concerned with it.

Question: But has it got anything unconsciously to do with the Path.

Master: No. This is a natural way you are put on. That is a very dangerous way. The whole body burns like fire, you cannot bear it. So that is not our way. That Astrologer - there was one who came here - he was a victim of that for two or three years. He came up to me in Deolali which is near Bombay. He said, "I am in burning fire, the Kundalini is awakened." When he was initiated it was all right. So that's not our way.

24th February 1971
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 59

(Someone translates for a German disciple.)

Question: She says sometimes she sees grey color, bright grey color, sometimes it appears like clouds passing by.

Master: Cloudy sky? Just look into the middle then that will burst. The clouds will subside and Light will come from behind.

Question: She sees only clouds without Light behind, grey behind.

Master: Just look into the middle and that will grow bright. The clouds will subside. Simply look continuously, without break, with full attention, nothing more. You are not to differentiate, not to discriminate; no clutching on your part to have one thing or the other. Simply continue looking, that's all. Leave your intellect for a while, don't judge. Look continuously. When you differentiate or discriminate or you are thinking you have not got this, you have not got that, that stands in the way. Continue looking without a break, intently, minutely - everything will come all right. When you use your intellect the whole thing goes wrong. Until the outgoing faculties are controlled, the mind is controlled, and intellect also is stilled, only then will you have more experience. You follow me? Your intellect now works. Leave it for a while. Look continuously, leaving everything outside. Sit sweetly with no intellectual wrestling going on, you see? Do it accurately; the more you do it that way, the more progress you will have. Now you get something; sometimes less, sometimes more. Follow implicitly what you're told, leaving your why's and wherefore's, your intellectuality. Continue like a child, that's all. When a child looks, his gaze is fixed. When the gaze is fixed, the intellect, the mind is also fixed. This has to be done regularly. The time factor is a necessity for progress. Now sometimes you progress, then recede; every moment you are judging what's going on. Just as if a seed is put under ground; after an hour it has not germinated. It is there. Water it as I told you the other day by regular continuous attention. Then it will sprout forth. If you dig up the seed to see how it is getting on, then you cover it up, then dig it up again, that spoils the seed. Is it not so? Follow implicitly without any intervention of your intellect. You know there's Light. Are you sure there is light within? Have you ever seen light?

Question: No, she's not sure because...

Master: What nonsense are you talking? If you are not sure, who will be sure? Don't be childish. Follow implicitly what you're told to do. Then you will have it. Always be grateful for what you get and hope for more. It is you who see; not I or anybody else.

It is all a matter of Seeing. How much ability or intellectual attainment is required for that? Even a child sees. How simple it is, and how difficult we have made it! And what is it that has made it so? Our intellect. Intellect is all right for understanding; I'm not denouncing intellect altogether. When you have understood, then do it. You may spend years in searching for right understanding, but once you have understood and see proof for yourself that there is Light, then why all this coming and going, that progressing and receding?

How much ability is required to succeed? Is any ability required? Is any Ph. D. degree required for that, or any scientific degree? Only see, look and see. Whatever comes, look at it sweetly. What is given to you, receive it. You will see the same thing that the scriptures describe. You have got some experience of it; there is no doubt about it. Forget everything, past or future, your relations, your body, even your intellect, leave them aside. Seeing is better. How long does it take? You have to absorb your attention into the Light or Sound. This is the Yoga of Attention, Surat Yoga. Not Gyan Yoga, nor Hatha Yoga, nor Bhakti Yoga. It is Surat Yoga. Even a child can do it. I think a child can do it better. That is why when children are made to sit they see Light. They just simply follow; they look without intellectual wrestling. This is what is required. The intellect is a good thing; again I say it is not to be denounced altogether. It is only for understanding. When you have understood it, then leave it aside, and go and do it. So this is the biggest problem we have got; intellectuality. The man with intellectual attainments can explain the same thing in so many ways. Intellectual attainments are like a garland of flowers around the neck of a practical man. But if he has not got any degrees he must explain from his own simple vocabulary. A learned man can explain in so many different ways, that's all. But the work we all have to do is the same. So make the best use of your intellect. Do not denounce it, but when you have understood, follow it. So feelings, emotions, and drawing inferences are all subject to error. Seeing is above all. It is a matter of seeing. How simple it is to look sweetly. Eyes speak to eyes. Then darkness will be thinned. You are Light, you will be absorbed in Light still more. You are already Light, you will become greater Light.

I think you have now followed. I have explained the same thing to you in so many ways. You want regular continuous progress from day to day. It appears a little difficult in the beginning, but it is not so difficult, I tell you. This is the simplest way, quite natural, even a child can do it. When a child is absorbed, he looks, he forgets everything, he enjoys everything because he's wholly, solely there, in what he sees, in what he eats, in whatever he does. A child is more happy than a grown up man. Why? He is solely, wholly there in what he does. That is why Christ said, "Suffer little children to come unto me, for of such is the kingdom of heaven." You follow what He meant there? You will have to become like a child, that's all.

24th February 1971
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 60

Question: In some of the writings You talk about the still point in meditation where one is still, and today I felt some power pull me up.

Master: Yes, that is all right. Don't be afraid of it. The astral body will leave your physical body.

Question: No, it felt good.

Master: Yes, of course. It is bliss-giving. At the time of leaving the body you will go jolly, if you go daily. When you know how to leave your body at will then there is no fear of death. By regular practice you will come up to that.

Question: Why did God make it so that we are in such a great delusion?

Master: Delusion? When the house is on fire, what should you do? Should you go on sitting there and enquire why this house was put on fire? It is better to get out of the burning house, and then enquire. That is the first thing. The second is that we should go to God who made the world and ask why He made it this way. I think if it is possible He would reply correctly. Other replies will only be assumptions. All Masters say that He wished it; He was One and wished to be many. It is His Will. Why? We should go and ask Him first, and if, God willing, with great fortune we reach Him, then we will know Him too; there will be no questions left.

Kabir says, "I have not seen anyone who has taken birth and is happy." So ask anybody, he'll say he has something going against his wishes. Guru Nanak says "The world is all Maya." Tulsi Das says, "All are unhappy on account of either the physical body, illness, for want of money, or by the cruelty of the mind - all complain against the mind." Then He says, "Is there any remedy for that? Yes, there is one remedy. Just sit at the Feet of a Saint, He lifts you when you are unhappy." We are conscious entities. So we can become happy only when we come into contact with the Higher Consciousness. Our soul is all wisdom, eternal, and all joy, all bliss. If our soul comes in contact with the Oversoul or God, only then is there happiness.

So long as our attention is imbued with the world we are constantly in touch with worldly things. These things will be taken away in due course, or we will have to withdraw from them at the time of death, so we will then feel unhappy. If we continue living with that Higher Consciousness all along, then there is no unhappiness. So that is why the Saints say, "Come in contact with that which never dies, which is eternal." Our soul is eternal. If we come into contact with that which is eternal, then there is no suffering.

In all outer things we are sometimes attached, sometimes we drown with the reactions of the past. All happiness and bliss is within ourselves. So long as we are absorbed in something we feel happy. But these outward things are not eternal, they are the changing panorama of life. Sometimes we are attached; sometimes we are withdrawn. So long as we remain attached to or fascinated by something, it is all right; we are happy. But when that is withdrawn from us, or we are made to withdraw then we feel unhappy. So the Saints have given that solution. Guru Nanak

says, " Who is happy here? Those who come in contact with the God-into-Expression Power, which is called Naam or Word!" That will never die, it will never be withdrawn. You will feel happiness all along. So those who want to continue that bliss, that overflowing bliss without any break, they should be in tune with that God Power which is pervading all creation. And that is within you. This is the real solution of the whole problem. When we make great profits and get money, we are very pleased. When the bank fails, or if some dacoit comes and takes away all our money, we are not happy. So come into contact with something which will *never* leave you; that is God or God-in-man. Did not Christ say, "I will never leave thee nor forsake thee until the end of the world"? Christ was the Power which manifested at the human pole of Jesus. That Power lived even before Jesus and shall remain forever. It is called God Power or Master Power or Guru Power. You are given a contact with the outer expression of that Power which is Light and Sound. You are just to entune yourself to It. When that is developed you'll hear the Music of the Spheres without any payment all twenty-four hours of the day and night. And that has been the basic teachings given by all Saints who came in the East or West, that makes no difference.

Question: Master, You've mentioned that the Bible hasn't been translated accurately, there's certain points that...

Master: Naturally. When something has been translated from one language to another, you won't always find the words are accurate. The other thing is, anyone who is not well conversant with the theory and practice cannot give the right interpretation. The Bible refers to what Christ said; Christ was Word made flesh and the right interpretation can be given only by Him who is Word made flesh. Emotions or feelings, or drawing inferences are all subject to error - Seeing is above all. Those who *saw* gave out something in words. These can only be rightly interpreted by one who *Sees*.

Question: I was wondering though, is there any particular translation which is better than others?

Master: The original Bible was written in Aramaic. I don't know that language. Then it was translated from one language into another then into Latin, and from Latin into English. There are so many versions, and ultimately the result is before you.

Only such things can be relied on which have been given out by the Master and written in His own hand. You may hear something; you may not catch fully what the Master says - you have then given your own version. Even those who had met Christ, even their version may not have been totally reliable, not what Christ gave out Himself. So now these scriptures can be interpreted correctly only by those who *See*.

Once when I went to the West I gave a talk in a Jewish Temple. I gave it from their Book and gave references from other scriptures too. In Churches I gave out from their Bible. At one church where Dr. Johnson (Ed. An American disciple of Baba Sawan Singh and the author of *The Path of the Masters*) used to preach, I asked after my speech, "How do you find this now?" The preacher agreed, "All this is true." So it is a matter of Seeing. Those who See will give the same interpretation because they've *seen* it. Others will interpret at the level of intellect, or feelings. They will tell you, "God is Light"; they think that is intellectual light. They have never seen Light. When the Tenth Guru's three hundred years birth anniversary was celebrated here in India I was invited to give a talk. His life was very wonderful. At the age of thirty-six he did wonders, in literature and many other ways. Last of all, I said, "We are very proud of him, he was a great personality, a Saint. But is he proud of us? He turned out Khalsas. A Khalsa is one in whom the

Light of God is manifested, who sees the Light of God within - in full effulgence." Then many people who were Sikhs who were going on in an ordinary religious way, very devout, came up and said, "Is there any Light within?" These things get handed down from time to time, and become shrouded; they are not clearly explained. Thank God there is no addition to the Granth Sahib. Other books are not original. So the real thing is only that which is written by the Saint himself. Only two scriptures are valid. One is the Koran of the Mohammedans: there has not been a change of even one word. The other is the Sikh scripture, the Adi Granth which was compiled by Guru Arjan himself. That has been very strictly guarded. Nothing has been added nor deleted from that. He has collected the writings of many Saints and put them all together like a feast of spirituality. All other scriptures have additions and subtractions. So these two only are valid. We are thankful for these two social religions; they have been kept quite safe without any amalgamation.

15th February 1971
Rajpur

Heart-to-Heart Talk Number 61

Question: What is it that prevents a person from fully fixing his attention in the middle? You say it is the mind. If that is the answer he could just still his mind. He cannot still his mind; then it is the senses. He cannot stop the senses. But there's one faculty behind all this that prevents him from focusing his attention in the middle. What is that? What is that power? It seems very simple when You say focus your attention and don't let the mind wander.

Master: The mind gets strength from your consciousness, does it not? Where your attention, your consciousness is, no other outgoing faculty is working. From your attention, your mind and intellect both get strength, also your outgoing faculties. You follow me? So you are *surat*, attention. If your attention is fixed, your mind cannot work. The mind works only when your attention is slackened.

Question: So if I don't feed the mind it can't do anything.

Master: It is you who are feeding the mind - the mind is not conscious. There's a vast difference between the East and West: the East says the mind is material, the West believes it is conscious. Truly speaking the mind is a vehicle. The proof is when you absorb your attention, then no other thought comes in; the mind does not work. So it is the attention which has to be fixed. When it is absorbed no other thought intervenes. They're very delicate points, you see. But they can play havoc.

The human body is like a chariot, the soul is the rider, the mind is controlling the reins, and the outgoing faculties are like horses driven helplessly into the field of sensuous pleasures, with the result that the rider - the soul - is dragged like anything. As an antidote you have been given the Surat Yoga, the Yoga of Attention. It is not an intellectual yoga because on attention depends everything. When your whole attention is rivetted at a certain point, you are absorbed. Somebody may call you, you don't hear although you have ears. Sometimes your eyes remain open, but if your attention is absorbed, you cannot recognize anybody. So the main thing is your attention. God is greater attention, greatest attention. Man is minor attention, you can say. His mind works or his thoughts intervene only when his attention is slackened. So you see why so many thoughts come up.

Question: The ability to focus attention with more firmness, is that a matter of strength or energy or...

Master: That's a matter of love. Intellectuals will say otherwise. But it is love, you see. No compulsion, nothing of the sort, natural.

Question: How do I get that love?

Master: God is love, and our soul is also love, and the way back to God is also through love. Now how to get it? Love is innate in our soul. This love is distributed at the moment into various things, a little here, a little there. Take the example of a flute; there are so many holes. Or there may be a pipe; it also has many holes and water is running through them, drop by drop. If you shut all the holes except one, the water will shoot forth full strength. You follow? So when you are

concentrated, naturally you feel some love within you. But the means of getting it is to come in contact with the Higher Self. God is love, so if you tap that love, your love will have a boost. So until then, what is to be done? If something is charged and anyone touches it or comes within its field of action, he also will become charged. So the best way to contact that love is to contact Somebody Who is in tune with God. That's the best way. Guru Amar Das says, "So long as we have got no love within us, we cannot reach God." But where to get love? Love is within us. That requires a boost - ignition you might say. There may be dozens of match boxes put into an oven but will they heat anything? Will they make your water warm? No. But if you light one match, then? So that requires ignition. Whom you want to love, or with whom you have love, what do you do? You have constant remembrance of him. But real love will sprout forth in the company of a Saint who is overflowing with love. He is overflowing with the love and intoxication of God. If you become receptive, that will give you a boost. You will be ignited. This cannot be had from shops nor grown in fields. By reading, by outward observances, your attention is also diverted to one place. But real love sprouts forth only when you come in contact with Somebody charged. It is something you get when the very atmosphere is charged by radiation. If a person's clothes are impregnated with perfume, wherever he passes, those who have open noses will smell it. Those whose noses are closed, that's another thing. The radiation works. Even those who are given up to the sensuous life, if they come within the area, field of action, they also will be charged.

So love comes when we come in contact with the God-into- Expression Power, Naam or Word. And you have it only when you contact Someone Who is Word made flesh. All scriptures say those who love can know God, not otherwise. Those who do not know love cannot know God. The Tenth Guru proclaims, "Hear ye all! Whoever loves, he will meet God, not otherwise." So love is within you, and by concentration when you come in contact with Higher Love, you'll be charged. A Godman is overflowing with the love and intoxication of God. Those who come in contact with Him will naturally get a boost and develop love for God. So radiation works, you see. That's the best way. The other way is not necessary because whom you have not seen how can you love? Whom you have never met, have never enjoyed his presence, how can you love him? If you have met somebody, you have give and take by receptivity, naturally you'll have what he has. As you think so you become. We have not seen God, that's the pity. When those who have seen the One in Whom God is manifest, and when they become receptive, they will naturally overflow with love. So that is why it is said if you sit in the presence of a Master in a receptive mood, you will get direct charging. Sometimes you feel that Sound Principle reverberate. Sometimes you hear, sometimes you see the atmosphere is charged, the room is charged with the Music of the Spheres; that is by radiation. Once my Master went to a village. The room in which He sat was in a new building. I locked the room, but whoever entered that room heard that Music. That is charging, the radiation working, you see.

At the back of the house here, there's a tank; if you go and sit there you'll hear Music. Sometimes I used to go and sit there in the morning. I have not been this time. The atmosphere is charged. This room is also charged; with a little receptivity you can have that charging. So it is by radiation you have a boost, an impetus. And when you sit by a Master it becomes easier; you feel God is at hand. When you go out of that atmosphere, the same problems return. That is why the Presence of the Master cannot be underrated. Even from thousands of miles you can have it, but only when you have developed receptivity - not before. So in the physical Presence you get a

boost when you sit attentively or come in contact with the God-into-Expression Power which is Light and Sound - even the room resounds.

Question: Master, how can true receptivity be developed?

Master: Receptivity is developed only when there's no other thought intervening between you and the Master. From thousands of miles you see through television; you hear through radio when you are tuned into those stations. But if the atmosphere is bad due to monsoons or lightning, you cannot receive anything. Similarly in the calm and quiet when there are no ripples in the reservoir of the mind, nothing except the Master helping within you, then receptivity will develop. A help towards developing receptivity is sweet remembrance, constant remembrance.

Question: That complete stillness of mind, is that surrender?

Master: Surrender is something more. It is dedication, it is reposing, it is leaving everything to His beck and call. I'm just defining surrender in different ways. I will give you an example in the worldly way: in India when a girl is married away to somebody her name is changed, her caste is changed, she never cares where she will eat, or get clothes or live; her mind, body and soul have been surrendered to her husband. Let me give you another example of different stages of surrender: in the old times when slaves were sold, Ibrahim purchased a slave and brought him to his own home. He asked him, "Well, what will you eat?" The slave said, "I am bought, there is no question of what I want." "Where will you sit?" "Where you make me sit - I am purchased." "What will you wear?" The replies were the same; no question, you see. There's a difference in the degree of surrender, I'm telling you.

So if you surrender to God within you, to the Master within you like that, whether He gives you money or not, whether He gives you what you want, or nothing to eat, or nothing to wear - only then surrender is there, complete surrender. Your work is only to obey. Complete obedience, with no conditions, with no hope of any return, expecting absolutely nothing in return: complete surrender of heart and soul, no choice left. If you become like that, you will taste the fruit of surrender. A child is playing. A lion is coming, so the child runs to the mother. Do you think the mother will suffer to let her child be eaten by the lion? She would rather put *herself* into the mouth of the lion to save the child. When you surrender like that to God-in-man your surrender is complete; He protects you.

26th February 1971
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 62

Question: Master, I have a question about food.

Master: Food. All right, go on.

Question: The people in Germany who are interested in Your Teachings are very often asking why should we not eat eggs, because the eggs these days have no living germ in them, and cannot be developed into chickens?

Master: First of all, where is the surety that every egg does not have that element in it? Are they sure? There are so many eggs mixed together. When they sell eggs in the shops, there is no differentiation. You cannot earmark definitely what is fertile or infertile - first thing. Secondly - eggs are not to be used because they flare up passions. Any food which flares up passions is not to be used. That's all. They say it is very cold in Germany. I have been there for three months and never used any eggs; I never felt the necessity of it. If your stomach is all right - eat less than you actually want - no disease will overtake you. So that is the reason for that. What else?

Question: Often we are invited by non-initiates and they offer certain foods which we are expected to take. If we refuse they get offended.

Master: If anybody offers you poison are you going to accept? Politely refuse. One man came to me from Italy. He said, "There is something in the Bible that says whatever is offered should be accepted." He quoted something like that. He said, "Whatever food anybody will offer me I will accept." And because of that condition he was not initiated; I did not give him initiation. If anybody gives you meat, and you eat it, then? You are to see what you are taking. If a friend wishes to offer you something, would he give you poison if he knew that it did not suit you? No. Common sense. These are only lame excuses, I would say. Those who reason like that want some excuse to take this food, that's all.

So far it has never happened that I was invited anywhere and they pressed me to eat meat. Even if they had it themselves, they never pressed it on me. But even if they had pressed me, if that flesh food was there I would not have taken it, that's all. Only take as much as is necessary. In America we were invited by Father Divine to a banquet which even a king could not offer. So many kinds of fishes, so many kinds of meat. Plates were passed out to us. I took one cup of tea! I think, more than eighty kinds of dishes were served. And Father Divine was wise enough, as he also did not eat these things. He did not know that I do not take meat or fish or eggs. He did his best to prepare a very sumptuous banquet. This sort of thing can happen many times, you see, but it is for you to decide lovingly - it is your choice; you are not to antagonize anybody. Those who were with me also did not partake.

Question: Sometimes I'm invited not by friends but by some colleagues, or by the chief of the place where I am working. And if I do not accept the invitation, will it hurt them?

Master: If they invite me, I will go. I will take only what is required by me, you see. They cannot force the food into your mouth.

Question: We also go sometimes to a cocktail party, it's very important. We take only ginger ale, or some nuts or something.

Master: Yes, what suits you, take it. Generally if they know, they don't prepare dishes like that. If they're ignorant then that's another thing. Even then you need not show your distaste; take only what you want. We must use our common sense. As I told you, if somebody gives you poison, would you accept it - even from a friend? So politely refuse - "Well, it does not agree with me; thank you so much anyhow." When once they come in contact with you, and know, they don't force you. If out of ignorance they prepare something, well, don't hurt them. Pass it off in a polite way. What else?

Question: Master, what should you do if in your work you suddenly have to start cooking meat in your job, or they ask you to do things which you're not accustomed to do?

Master: Look here, if it is part of your duty, do it - but don't eat it. Baba Jaimal Singh, the Master of our Master, was a military man; He was given the duty of distributing meat to the soldiers. All right, He made his own food. If your duty obliges you to cook it - you are not to take it, you see. In due course avoid such duty. Somebody wrote to me, "Well my duty is to taste." He was paid for that, you see. Sometimes hundreds of thousands of rupees are paid for that, only for tasting food. Then what to do? Well, if you taste it, certainly you ingest it, and have the effect of it.

Question: Someone here in India, a Sikh gentleman, asked me if I would mind sitting at the same table with others who were taking meat, and I said no, but not on my plate.

Master: In the airplanes what do you do? You can have vegetarian food if you tell them you want it. Once when I was traveling there were no arrangements provided for vegetarians and every few hours they ran up with biscuits, with fruit, with this and that. "We are sorry, we did not know." So these are lame excuses. When they come to know, they never press. It is *our* weak point. At heart of hearts we want it, and we want some excuse for taking it - "How could I have hurt his feelings? He may not take it well." Be a man of principle.

Well, being a man of principle we also need to know how to speak. Last night I was telling you about this. There are ways and ways to refuse a thing without hurting anybody. Kabir said if a man knows how to speak well, it is of immeasurable value. This is an example - two phrases, one is crowing over him, "Oh, blind man!" And the other, "Well, dear friend, when did you lose your eyesight?" Is it not the same thing expressed in different modes? One phrase makes enemies of our friends, the other phrase makes friends of our enemies.

In the physical Presence of the Master you learn many things because He has passed through life like you as a man; He has not been a recluse. You see? He knows all these difficulties; He has met with them and He can tell you how to meet with them. How can a man who has no experience of the world advise you? We need somebody to guide us who has been like us, passed through the world, and knows the ins and outs of the world. I learn many things from you people, too.

Sweet words imbued with humility wash away so many difficulties. One day when I was going to Satsang - I was a man like you - a man approached me and asked, "What time is the Satsang going to be held?" I told him, "I think it is between eight-thirty and nine." "What is the exact time? You do not know when the Satsang is going to be held?" I told him, "It may be so, but that's all I can tell you." When he arrived I had started giving the talk. He was surprised. I had told him it would begin between eight-thirty and nine because one does not know the exact time. How could I ensure it would be at eight-forty or eight-forty-five? I told him approximately, that's all.

People would ask, "We have come to meet the Master, when is He coming?" I would reply, "Well, dear friend, who knows?" "We have been waiting for Him for so long. Tell me what time." "Well you tell me! I am a man like you." I cannot be excommunicated from the category of man. Sainthood does not lie in outer dress, but in simple living and high thinking.

Question: (This question was translated for a German disciple.) Is it right that Satsang is more important than anything else? Her boss had broken her arm, and so she had to take her place, and in doing this she missed Satsang twice.

Master: Look here, that depends on the pain she has. If she cannot bear that pain, it is so strong, unbearable, naturally, if she goes home, no harm. But I tell you, there were two friends. One wanted to go to the church, the other wanted to go to the football match. They were headstrong; each man went his own way. The man who was in the church was thinking, "My friend is now kicking a football in the field." And the man in the field was thinking, "My friend is praying." Who is better of the two? So the man who cannot bear pain, he has gone home, but all the same if his thoughts are in the Satsang, he is in the Satsang. But one thing should be noted, if you control your attention, you don't feel pain.

Question: Master, she says her boss broke her arm and she had to work in her place, and that was why she missed Satsang.

Master: We are duty bound. That's all right. Duty is duty. Once I was to conduct Satsang at Lahore. It was Sunday. Just as it was about to start, I got an intuition that my Master had come to see a general surgeon at Lahore. I was thinking what to do - should I run to see the Master, or do this duty? But I attended the duty, you see. The Satsang was over in two hours. Then I ran to the place where Master was but when I reached it, He had left and gone back to Beas. Then I went up to Beas on the evening train, reached there, sat by Him and said, "Master, I do not know whether I've done right or wrong. I was duty bound to give a talk at the very moment I got that intuition that You had come to Lahore. I could not decide, but I stuck to the duty. Then I ran to see You, but You had gone, so I've come here." He said, "I am pleased you have done your duty." You see?

Sometimes - usually twice a week or so - I went to see Him in the evening; I would reach there at about nine or ten at night. I had the privilege to be with Him for any length of time. One evening - the next day was Sunday - Satsang - I had a mind to stay there with the Master and arrange for somebody else to give a talk. I reached there at about nine at night. I went in and sat by Him. So I was thinking at heart of hearts, I wanted to make arrangements for tomorrow. But about midnight Master said, "Kirpal Singh, tomorrow is Satsang?" "Yes." "Then you should go." So duty is duty, you see. I had already made up my mind to pass the day there at least once for the whole day, but I had to go. At twelve-thirty or one o'clock, I left. I caught the train at about three, and reached Lahore in the morning. So duty is duty. I've left the dead bodies of my children at home and gone to perform my duty; I just appointed somebody else to take charge. Duty is duty.

Question: But with duty other than conducting Satsang...

Master: Duty is duty. You must be sincere. Don't deceive yourself. Why do some men, duty-bound, run day and night spreading the Master's Teachings? What for? Do they get any remuneration? All the same you are doing duty, you are there. How can a man who is not honest to himself be honest to anybody else? We must be honest in detail. So duty is duty, you see.

In my thirty-six years service, I never stayed away from the office except when I could not move from my bed. Master also gave me instructions about attending Satsang. I asked one day, "Well, what if a man is sick, and he cannot attend the Satsang?" He replied, "So long as he can

move he should attend the Satsang." Once it so happened - it was Sunday, Satsang time - I was *really* sick, but I could move in the bed. I remembered Master's words. "Well, I can move." It was hardly a furlong away. On the way I sat down three or four times to take rest. When I arrived I sat down, very tired, so weak, and I started Satsang. That day the Satsang extended for three hours. But when I came back I came running! So duty is duty. You are revived. These are lame excuses, I tell you. The mind stands in the way to deter you from the right way; he'll come like a very good gentleman, "Well, you are sick, you cannot go - what can you do?" We don't really value the worth of Satsang.

I remember a story of Ayaz, the private servant of King Humayun. The King had great respect for him. Once his ministers complained, "Look here, King, you care more for your private servant than you do for us." "That's because he takes me as King." "Well, do we not take you as King?" He said, "No, strangely enough." Two days later while all the ministers were sitting, and his private servant was also there, he sent for a cup from the treasury, studded with jewels, a very costly cup. He ordered one of his ministers, "All right, break this cup." "Well, this is very valuable, a wonder of the world." The next minister also said the same thing, as did all the ministers, "That is very valuable, it should not be broken." "Well look here - Ayaz, break it." Ayaz did not hesitate. He took a stick and broke the cup. Then the King said, "Oh Ayaz, don't you know how valuable this cup is that you have broken?" "Master," he replied, "your words are more valuable than this jeweled cup." We don't take the Master as God. We may say He is God, but how many are there who really *know*? They mouth it according to their own intellect. Just as the King said, "I respect him more - he takes me as King because he said, 'Your words are more valuable than this valuable cup!'"

If you live by that, what is left between you and the Master? The servant becomes the Master. Svak becomes Swami. Gurumukh becomes Guru. What is there? We don't keep the commandments. "If you love me, keep my commandments." If He has given the order to stay - stay. Why does your mind enter into it? I tell you, the mind is very clever, "You see your son is sick, he is going to die. What does it matter if you do not attend the Satsang?" And when the doctor arrives and says, "Why must you go out? Be careful, he may pass away at any moment," what will you decide? Will you go to Satsang or take care of your child? This is what is meant by, "If you love me keep my commandments." We simply read it, read out and explain to others, but we don't live up to it ourselves.

Again I would say, if we keep up the commandments of the Master, why should there be all this dissension? Why all this disrespect, fighting, this and that going on? We don't take the Master as God - as I just explained to you. Taken in that way, whatever is in the Master will be transferred to you. You know what is meant by keeping the commandments? How many are really keeping the commandments? We fill our diaries and we keep our own shortcomings reserved, don't show them. So be like a hard taskmaster; don't spare yourself. You make confessions to your priests, weekly or monthly, why not make confession to your Master, to God in Him? Live that way for a month, then you'll change like anything.

26th February 1971
Evening Darshan
Rajpur

Heart-to-Heart Talks
Number 63

Question: If we hear a person criticizing someone else, how should we act? Should we do Simran?

Master: In a friendly way you might tell him privately, "Dear friend, that's not right." If you have love for him, then tell him privately, lovingly. If a child is besmeared with filth what should you do? Wash him, love him - not kill him. Even if somebody criticizes *you*, for instance, and you feel it is unjust, look within yourself to see whether that criticism is right. If it is right, then be thankful. You see, your failures are only brought to your notice either by your loving friends, true friends, or by your enemies. So be thankful to them. If it is not so, then send them good wishes; pray to God for them, that's all.

Somebody went to Lord Buddha and began to call Him names, going on vehemently like anything. When night came and he was about to leave, Buddha said, "Look here, dear friend, if anybody brings a present for a friend and he does not accept it, with whom does that present remain?" He answered, "With the one who has brought it." "So, dear friend, whatever you have brought for me, I don't accept, that's all." You see, when a wave, a current of water, comes and strikes a rock, it will go back. If it strikes some sand, the force is neutralized. So if anybody tells you something that is unpleasant and if you say something against him, then that will be given a boost within you. If somebody calls you names and you have love for him, and you don't retaliate, then what remains? If you keep quiet, no matter what he says, once, twice, even a hundred times, then? No reaction. Send loving thoughts. It happens sometimes, people without provocation go on calling you names. If you simply give them loving thoughts, they'll keep quiet. Or you may be sitting nearby but you don't have to listen. That's the only remedy.

Mrs. Fitting has done very hard work in Germany; her way of working may be a bit different, but she has done very hard work. If you have love for the Master, naturally, you'll love everybody. There's a difference of opinion sometimes; so much can be reconciled by loving talk. Mr. Khanna has done very hard work in America bringing so many people on the Path, day and night sacrificing his everything for that. So if there's any difference of opinion, then that does not mean that he is responsible. You must be thankful to anybody who has done something for you. If there's any difference of opinion - sometimes it does happen - that's from the level of one's own thinking, and that can be reconciled by heart-to-heart talk.

So in the West Mr. Khanna has done very wonderful work, very hard work. There may be difference of opinion, way of thinking; one man thinks sometimes under misconceptions - he considers another way; the same good old thing appears to be wrong. Mr. Parrott is doing very good work in Malta, too. In Italy and Mauritius and in other places the work is also going on. But in the West it is mainly due to Mr. Khanna and Dona also, in the beginning. Many of those things were brought to your notice by them, is it not so? We must be grateful for all we get, no matter what it is. If there is difference of opinion, all the same you should be grateful for what you've got

from any man. Little difference of opinion, little modes of thinking, should not mar everything. At least they have conveyed to you the Message of the Masters - you've been brought round to the Path. If we don't see like that, we have to come round. So in many places in the United States we have got Satsangs. In New Zealand there is one, in Australia also, and in Italy and South America; God finds some means to bring the Path of the Masters to your notice.

So we should all cooperate in the interest of the Master's work. Little differences of opinion should be forgotten. Sometimes people write to me complaining. I reply, "All right, look here, if this is what you don't approve of, just talk it over, heart-to-heart, in a friendly way." We are all one on the Master's Path. We should all progress on the Master's Path. And everybody has to put shoulders to the wheel. Thank God you are put on the Way - the basic teachings of all great past Masters. So these criticisms are only negative thoughts which affect our meditation. If we criticize anybody we must first see to ourselves whether that very thing which we are pointing out is within us or not. If it is within you, then? If not, have love for him. Just point out lovingly.

If we look to ourselves, we will find we are still worse than the others in many cases. In our egotistical way we think, "Oh, I know everything. I am superior." You remember one lady was declared guilty of fornication and brought to Christ. What did He say? They had all complained to Him. Christ said, "What does your law say?" "Our law says that such a person should be stoned to death." "All right, let her stand there. Any of you who have not committed that sin may stone her." Nobody dared. So these are our own weaknesses; instead of weeding them out we magnify them in others. We don't look to ourselves. "Do no more!" as Christ said. So who is there who has not committed this sin knowingly or unknowingly having taken up the physical body?

What is sin? Sin is the breaking of a law of nature. Too much eating is also a sin. Everything taken to the extreme is sinful. Whatever drives you away from God is all sin, whether it appears to be good or bad. And Whatever drags you to God is all virtue. This is a very common sense definition.

We crow over others. If we find anything wrong, we spread it like a plagued rat who goes round spreading infection. So don't become the apprentices of the CID of God. If you find someone doing anything wrong - anything - tell him in a friendly way, in a loving way, privately; then he may listen to you. If we magnify others' faults we sometimes make bad people still worse by crowing over them. If you know someone has been dishonest you may say, "Oh, you are such a gentleman - I never expected anything like that from you. You are an ensouled body, the son of God." There is a vast difference. Words either make you antagonistic or make you polish down everything. So speech is a very blessed thing if you know *how* to speak. Think twice before you speak. First of all, is it necessary? Is what I'm saying right? Will it have a better effect or only a bad effect? This way enemies will become friends. By criticizing others you simply invite that very sin which you are criticizing: as you think, so you become.

So we must learn how to speak - there are ways and ways of speaking. If you tell someone in a sweet way he is doing wrong and don't broadcast it - then it will carry effect. Otherwise it will make matters worse.

All right dear friend, go and see with your own eyes and hear with your own ears. In this way many troubles will subside in our daily life. In my official career, I was in charge of co-ordination and administration. About forty officers and a staff of more than three thousand worked under me. Once some clerks were declared unfit and were recommended for discharge. All such cases had to come to me. So I made those people clerks in the section under me. I

watched what they were doing. They had bad habits, running about, talking, not working. I watched for a few days, then one day I called them together. "Well dear friends, you know you are paid for the job while you are here. As you have been recommended for discharge, who do you suppose will be affected? Your families whom you have brought up. Is it not your duty to work hard for that purpose?"

Then they began to come round and they began to work honestly. When a deposition was required by the other sections under me, I'd post them there. I was told, "We don't want this man, he's worthless." "No, no," I was able to say, "he's a changed man now, give him a chance."

Once it so happened I was away on leave for a month or so. Some two or three clerks were recommended for dismissal, and immediate action was taken to dismiss them. When I returned from leave, those people came to me, "We have been dismissed." Then the officers who recommended them for dismissal said, "They are no good, they have made mistakes." Who is there who does not make mistakes? Some do more, others less. I recommended that they should first be warned to be careful. They should be given some proper guidance. So for this reason I recommended to the Comptroller that they be reconsidered. He sent for me. "Why didn't you write that before?" I told him I was away on leave. I then told the Comptroller, "Who is there in the office including officers, who has not made mistakes? A person's dismissal means stabbing his family. What sins have they committed? If someone has made one mistake, two mistakes - anybody is liable to make a mistake - they should be guided properly, not dismissed." They were restored. A man can come round if you teach him like that. Kind words don't cost anything.

As for these dissensions going on in the groups now and then, it is due to that. So all their recommendations, consultations, came to me. You can plead with any man, "Dear friend, you must be true. Try to be true. It is not that you are punishing yourself - you are punishing your family, your children, who are dependent on you." He will come round. So we should mete out in a friendly way, and many troubles will disappear. It is not difficult; God will bless you.

27th February 1971
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 64

Question: In Master's book *Prayer*, it says that in order to remove mental difficulties one should think of the Form of the Master, but the question is, is there a difference between thinking and visualizing the Form of the Master? Is that not the same?

Master: It's the same. If you are thinking of the Form of the Master and visualizing, it comes to the same thing.

Question: We're told not to visualize.

Master: I never told you to visualize.

Question: No, but it says in the book one should think of the Form of the Master in order to remove mental...

Master: I never told you that - nowhere in my books you'll find that. You may sweetly remember the Master.

Question: It says think of the Form.

Master: There's no question of visualizing the Form. With sweet remembrance every thing follows without tension.

Question: Is group meditation more powerful than meditating alone? Is there more benefit that way or not?

Master: When two men sit in the name of the Master, I am there. That Power radiates. But if you come in contact directly with the Master within - the God-into-Expression Power - then? That's a helping factor of course; when those surrounding you form an atmosphere in which you can remember God, your Master. But to come in *direct* contact with the God into-Expression Power within, one helps the other. So just create an atmosphere, you see. When both men are having the same thought of the same Master, radiation works. But when one comes *direct* to the God-into-Expression Power there will be contact.

Go on with your meditation - everything will be solved. That is what the Upanishads say, "What is that by knowing which there remains nothing more to be known?" That is coming into direct contact with the God-into-Expression Power. Absorb your whole attention into the God-into-Expression Power - Light and Sound; no more questions will arise. *All* questions will be solved by themselves. When you sit by fire, all your thinking about blankets and quilts and air-conditioned rooms will end once for all, is it not so? It is something like that.

(Someone translates for Master a question put by a German initiate.)

Question: She has heard that parents of an initiate come under the protection of the Master. And she has also heard that those who have died come under the protection of the Master; is this correct?

Master: Those who are related to the initiates, whether dead, or alive, have a concession; they are looked after - even those who are dead. When a man is initiated, help also goes to those who

have left the body. The initiates as well as anyone else who is related to the initiate or who loves the initiate is looked after. Even those who have left the body - they're also helped.

I can tell you about my uncle's daughter, she was dangerously sick. I was at Lahore at the time. My uncle sent me a letter, "Please come as soon as possible, as she's dangerously ill." I left Lahore. Their home was about three hundred miles away, so I left by train that very night. I reached there the next day at about two o'clock in the afternoon. The night before however, my uncle's daughter said she heard me arrive - "He's come here and with him there's an old man." And I had said to the old man, "Here's the sick person." I then went away. This is what happened, you see. The next day she began to recover. When I reached there at two o'clock during the day, she said, "Well, when you came last night, there was an old man with you - who was he?" I asked her, "Would you recognize that old man if you could see him somewhere?" "Yes, surely," she replied. It happened that my Master later went to Rawalpindi which is about one hundred miles from there. I sent for my uncle's daughter. "Well, could you recognize that man if he comes here?" "Yes." And when the Master was coming, she exclaimed, "Oh, *he* was that man!" You see she was not initiated.

So help is extended to those who love you. What more do you want? They may be friends, they may be relations. Even those who are dead are also helped - blood relations especially. It's a wonderful concession you have.

27th February 1971
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 65

Master: Before you sit for meditation it is better if you sing a hymn of your own - maybe of love, maybe of devotion, maybe some sort of prayer; that will create an atmosphere. Then sit. Pray before sitting, invoke help - then sit down.

Question: Master, if Simran is done correctly with full attention, is that considered a prayer?

Master: Prayer is done by a weaker man to a stronger man for help. In prayer you need something - you want to have something. A poor man will pray to a rich man to give him something. Prayer means that. In praying we can review our lives, "We have fallen, we are separated from You, will you kindly help to raise us?" You follow? The aim of this prayer is to help our love and devotion. Each prayer will help you; each prayer has its own category. If you have read my book, *Prayer*, you will see all phases have been discussed.

Question: Master, can You speak on the significance of thinking of the Form of the Master?

Master: I never advise that; I never advise any body to do that, and there is a reason for it. All Masters, all gurus, all teachers say think of the Masters, meditate on the Form of the Master. To think of the Master is good; to pray to a Master is still better. But there is a vast difference between the two. If we think of the Master as a form, visualize the Master's Form, or meditate on the Form of the Master, that has a different meaning. But to pray to the Master and sit down, that is something else. If you meditate on the Form of the Master, there is one danger: if the Master is, God forbid, not perfect, not a Master, or he belongs to the lower class of Masters, then you will only become what he is. Some scriptures say just think of your Master, meditate on the Master. Which Master? Whom you have seen? Whom you have not seen? It is not definite; difficulty will arise there. You can meditate on or visualize any form of one who is on your own level or below your level, and he will come up at once. He who belongs to a higher category than you, His Form cannot be visualized. Sometimes you see the turban, sometimes you can see the arms, sometimes you see the back. That's the criterion. Of course if you've got a very loving heart, just as if glass is coated with wax on the back, you will see your face. I never advise anybody to meditate on the Form. Why? They identify with it. At the last initiation there were more than two hundred who saw the Master. *He* is God, Who comes of Himself.

So pray and sit, then try to go in and you will find Him. He is waiting for you. We may keep the photograph of our Master, just like some relative or dear friend for remembrance, but not for meditation. Now consider; the Master is a real Master but at the outset you cannot believe that He's a Master unless you have got some faith already developed within you. If you meditate on the Form you'll just go up; but if he is not a Master, I mean not a fully developed Master, you will become what he is. So any Form which comes of Itself, that Power is perfect. God brings you that Form of the Master in whom He is working. He knows everything. We do not know - He knows.

So you see, when a Master initiates somebody He resides with him at the same moment, in the Astral Form: He never leaves him until He takes him to the Sat Purusha. When you enter this

room, and somebody is sitting inside, and you enter the room without thinking of him, will you not find him there? He's already there. You'll find him. So you can think or pray to the Master or not; just enter the room and you'll find Him.

So Master is Word personified, Word made flesh. He is residing within you. Just try to enter the room; you'll find Him. Whether you pray to Him or do not pray to Him, if you think of Me or not, if you enter you will find Him.

Do you know what is the significance of the Master's Form, visualizing of the Master's Form? Your question was like that. Well, if you think of Him for sweet remembrance, this is all right - as you think of your brothers, your relatives, your friends. But the Master Who is above you cannot be visualized except if you have overwhelming love. That's the layer of wax behind the glass. Then you *see*. No effort there. You may think of the Master if you've seen Him. But sometimes you'll find those who have never seen the Master, the Master's Form appears to them. There are many cases like that.

When I went to Pakistan I met a Mohammedan Sufi Saint; he used to do his penances in his own way and when he went in, he found the Master's Form there. He was wondering who was this Sikh gentleman whom he had never seen, never heard of? He came up to Lahore and told me, "I have been seeing You inside." I used to see my Master seven years before I met Him. God appears, manifests in the Form in which He is working to those rare hearts who are really after Him, maybe in a Mohammedan, or a Sikh or anyone.

In the beginning you'll feel as if somebody is hovering around you, with you. You'll feel His presence like that. Then that will manifest - that Form can materialize like the physical body to guide you. Paul Twitchell used to write to me every week, "Master came and sat down on the chair and dictated His teachings to me." He published them in *Tiger's Fang*. You see, He comes and talks; He can dictate to you. But when a man thinks himself self-sufficient, he's cut off.

I spoke of Bulleh Shah, you remember the other day? He was initiated by Inayat Shah who was a gardener, and Bulleh Shah was a Sayed from the highest sect of Mohammedans belonging to the lineage of Prophet Mohammed. As he was initiated by a gardener, Bulleh Shah was ashamed to be called the disciple of one who was below his class. So his Master sent other disciples to go and tell the people, "Bulleh Shah is our brother in faith." They went there singing and dancing and making quite a spectacle calling, "Where is Bulleh Shah? He is our brother, we are all disciples of Inayat Shah." He was ashamed of them - "What will people say? I'm a Sayed of the highest class." Out of shame he said, "I am not your brother, I am not your brother." So they came away and told Inayat Shah. "All right, we'll not give water to that field from today." It is with attention that the Master rears up the disciples who are in tune, who are more receptive than others. Then naturally what he had within him was cut off. Now he was helpless. What to do? Sometimes the Master is a very hard taskmaster, mind that, a very hard taskmaster. He went to plead with him. He would not listen. "Oh, he says he's not mine. Let him go." He thought, how to please Him? The Master used to hear hymns and devotional songs sung by some dancing girls every week. So he became the servant of one of the dancing girls. He served her in every way so that she would teach him singing and dancing. After some time he became adept in that, and one day when the girl was about to go to sing before the Master, he said, "if you give me your clothes, I'll wear them - I'll sing today." She agreed. Anything that comes out of a pining heart, that love is accepted. He was dancing and singing in ecstasy, and the Master knew he had come back. At the end He stood up and embraced him. The others said, "What is our Master doing? We found Him

embracing a dancing girl." These people see from their own angle of vision, that's the pity - smoky glasses will see smoke. So the Master said, "Look here, take off your clothes, Oh Bulleh, Bulleh, where is Bulleh?" He replied, "I'm not Bulleh. You have forgotten Bulleh." "*Who* have I forgotten? I have forgotten you. Excuse me." This is how he came round. So the Master gives water - that is the point. If the disciple simply becomes the mouthpiece of the guru, then he gets His place. But if he thinks he has become a guru, then his Master will know. It is a very delicate point. The little ego, a little self-sufficiency, spoils the whole show. When you sing hymns from the heart, coming from an aching heart, hymns of separation, it gives you concentration, you are cut off from all the world outside - you are all alone, even amidst thousands, if you have love for the Master.

What is renunciation? When you renounce all other things except for One. That is renunciation. Not leaving your hearth and home, *or* visualization. Have sweet remembrance - then how can you forget your Friend? He is ever with you, ever watching you, like a mother of a child who has not yet even learnt to walk or talk. So it is first He who loves us; our love is only reciprocal. He is love personified. Naturally He is overflowing with love and intoxication of God. So when you have developed that way, He appears to you as the Radiant Form within you And ultimately is seen to be the very Sat Purusha.

Indu Matti was a follower of Kabir. She was very highly developed as she had reached the fifth, the highest plane, and there she found Kabir sitting as Sat Purusha. She told Him, "Well, if it was You who were the real Sat Purusha why didn't You tell me on the earth?" And He said, "You could not have believed that I am the Sat Purusha." So Masters work from different levels, and never say, "I am God." If the disciple develops, ultimately he finds Him like that.

So sweet remembrance is what is required. Just like a man with whom you are doing all your work and with whom you have a peaceful heart. Or just like a wound you have which is bandaged by the doctor; outwardly you don't appear to be wounded, but the pain is there constantly. So remembrance, sweet remembrance of the Master, is like that. Whom you love, don't you remember him constantly? So if you have love for Somebody like that, He also comes to receive you at the time of death. What more is wanted? He's forever watching, extending all help and protection - even if you do not know. He is a son of man of course, but He is something more, you see. They behave from two levels - first as a son of man: as a devotee, as a righteous man, as an ideal man. We are shown this from that level. But He is something else too; if He is not, how can He give you a contact with that Power? God alone can give you contact with God. If somebody gives you contact with Him, who can wish for more than that? He has got the other aspect - He is the son of man, also the Son of God too. What did Christ say as the son of man? "Father, why have You forgotten me?" That was as the son of man. When you are in tune, you are the Son of God. Christ behaved like a son of man and all the same He behaved the other way. So you can see how there are two aspects of the Masters.

The only criterion is the Master never says, "I am God." He says, "My Father has done this, my Guru has done this." That is the only criterion. At heart of hearts, really, His words are imbued with humility. He says somebody else is doing all these things. Christ never said, "I am doing." He said, "It is the Father in me." Through all things a Master is conscious of what He is, but all the same, He behaves like a man. Otherwise, if He says, "I have come from heaven," we will think, "Oh, He has come from heaven, what do we have to do with Him?" He says, "I am a man like you who has passed through life, as you have, so there is a way out also. In the manbody you can

become that - have that higher purpose of life before you." So He never acts and poses - simple way of living, simple talk But by simple talk He gives you all the secrets of the teachings of the Masters.

Sometimes I wrote in my letters, "If there's receptivity, that's good; but you can have that benefit from thousands of miles." But of course the physical Presence of the Master cannot be underrated, you see. By the physical Presence you can sit by the fire. So sweet remembrance has got to be developed.

God is love and love is God, and our soul is of the same essence as that of God, and the way back to God is through... ?

Question: Love.

Master: Love. So for that purpose you have been given a contact with that God-into-Expression Power, which is All Love. The more you absorb yourself into that Light and Sound, the more love will overflow from you So that will give you a boost, you see. Sweet remembrance is all right. God bless you.

28th February 1971
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 66

Question: In meditation how does one overcome the clutching tendency?

Master: What should a beggar do who sits at a rich man's door? He should wait. It is all a gift; no compensation for anything you have done - nothing. What you get is a sheer gift. He may or may not give anything; it is all His Grace. Sit at the Door and wait. If you wait and see, clutching will be over. Clutching is business-like, "Oh, this has not come. You have not given this. You have not given that." You have no claim to anything; whatever is given is sheer Grace, a gift in return for no effort on your part. It is a gift. Is it not so? With that understanding, clutching will be over. Do you follow how clutching should be overcome? You sit at the Door and wait. That is all. Yours is only to sit at the Door, quite cut off from all outside, nothing else.

Question: We must learn this.

Master: What learning? Do you need any education for this? When a donor gives, it is at his mercy. You have to come to the Door, that's all. Who are the people who get something? Those who come to the Door. Those who don't come to the Door? Then? If a man is distracted by children, one on this side, one on that side, he hardly comes to the Door but is dragged outside - then I think he will be the last man to get anything.

Moreover, when you sit at the Door, your purpose should be very clear. What are you sitting at the Door for? Are you after having some worldly things, or the things of the other world, or what? You must be clear. If you sit at the Door with any definite purpose, you will have everything, you see. You will even have the worldly things given to you, those things which belong to the other world, and also God Himself. But you should sit at the Door with a *quite definite view* of what you want. Do you sit at the Door with that purpose in view?

Perhaps you have heard the name of Majnu - he was in love with Princess Laila. The Princess used to distribute alms on a certain day. One day he also stood in the line; all held out their bowls. She put something in them - passing on. When his turn came, she struck the side of the bowl in his hand, and the bowl broke. He was so much enraptured that someone said to him, "A very strange thing - your bowl has been broken and you are enjoying it! Why, what has happened?" There is nothing short for those who sit at His Door with sincere longing. There you can have worldly things: you can have the things of the other world; and if you want God, He will even give you Himself too - but you must have some purpose in view. So the others who came to Laila wanted worldly things. Well, she gave them something. When Majnu came up he was after Laila, not the worldly things. She broke the bowl saying, "What you want cannot come in this bowl."

So sit at the Door with some definite purpose. Go all alone not dragging your children, friends, the good and evil of the world. He is all alone He wants everybody to come all alone. Don't bring even your body. Don't feel the body, nor your intellect. Sit at the Door. How much does it cost? Is it not simple? When you go to beg at someone's door, have some purpose in view.

You may have read the book *Prayer*, but you have not read this stated so directly. It is there. You simply take a bird's eye view - surface reading. There is nothing short at His Door. He can give things of this world, things of the next world; He can even give you Himself. When you sit with some purpose in view, your wish should be definite, clear - sometimes we sit, not knowing what we want. I read about a child, Whittington by name, who used to strengthen the thought of his becoming Lord Mayor of London by always repeating, "Whittington, Whittington, Lord Mayor of London" - this was when he was only a child - and the day did come when he became the Lord Mayor of London. So you see, you must have something definite before you. You are adrift. Sometimes you want this thing, sometimes that thing. Sometimes you say, "The world first and God next." Sometimes, "Oh no! God first and the world next." This vacillation goes on. So in prayer you must be definite to whom you are praying; you must be confident of His competency; you must be definite about what you want. With Him everything is possible; you can have everything.

The Master usually comes for the things of the other world, not this world, but He can give these things too. So if there is any deficiency it is within us. Your question is very good: how can you overcome clutching! All these things have been given in *Prayer*, but has it ever gone home? I am not telling you anything new. Read less - digest more. Arrive at a purpose - then sit!

After my educational career was over I had ambition for life. I was a very voracious reader of books; I wanted big libraries, I wanted this and that thing. But I had to decide what to do; pursue my worldly ambition or seek God. It took me more than a week to decide. In the evening after office hours I used to go to some wilderness to decide. I was discussing for and against with myself until one o'clock, sometimes two o'clock in the morning. I finally came to the conclusion: God first and the world next. And ever since, step by step, I am advancing, you see. If you have some definite purpose before you, every step brings you closer to your Goal. Sometimes you go two steps forward, then recede back, then go forward again. Sometimes we dig two feet here, three feet there, then leave that hole and dig another pit, two, three, four, five feet. Then again we dig somewhere else - water is not reached. But if you go on digging in one place - water is underneath, you know - you will reach it.

So you must have something definite in view. These are the things to be learned. I spoke to you about Whittington as a child. As a child reading in third primary, I used to think of America. I *had* to go! There must be some purpose in view, you see. So you must have something definite before you. What *do* you want? Sometimes this, sometimes that, sometimes the other. There should be both tenacity of purpose and perseverance. And also a chaste life. Three things: definite purpose in view, then tenacity of purpose - you can call it perseverance - and a chaste life, I am giving you the kernel of all the teachings I have come to know. Whatever question you ask, I have gone through it myself.

So you'll remember now? Decide on some definite purpose in view, even if it's of this world - do it! If you want to become a wrestler, all right - work for it! You'll become a wrestler and all the world will hear of you. Set a goal in view, then work for it day and night. Go on digging there - in one place - you will have it!

After all, perfection is God. Is it not so? "Be ye perfect even as your Father in Heaven is perfect." Don't you have this in your Bible? And the Gurus say, "From the Perfect Man, you will become perfect, but nothing will have diminished in Him." He is One with the Perennial Source - He will make you perfect. Is this not common sense I am telling you? All talks in our Satsangs

should be of that nature which will awaken people. Whether they are present for the first time or not, everyone will get something. People are searching - how to meditate, what to do, what not to do, how to get spirituality. They go on to say there are five planes. "On the fifth plane God lives and we'll go to the fifth plane." This is the way they talk, but if they never tread on the Path - then? There are many people who are tired of asking, "We want to know this, want to know that." But they would not put their feet on the Path. This shortcoming is within us. We speak of things but we never follow accurately, practically. Is this not a good lesson?

Why do you do all these practices? Not for the sake of the practices only, but to know yourself, to rise above body consciousness - to see you are not the body. You are just coming, trembling, a little hesitant; you cross into the Beyond. But because you may think of the other world, and start clutching or sometimes think of this world, you cannot stay. You get a peep, that's all. You see this is very pleasant; then what to do? You leave. So sit at the Door with some *definite* purpose in view, with full confidence in the competency of Him to Whom you pray. That is why Christ said that if you ask something from God, He may or may not give it; if you ask God in Christ's name, He may give it - but if you ask Christ Himself, you'll surely have it. What is the purpose behind that statement? If you have full faith in the Master, He will give you what you want - He has got it to give.

So work for it, that's all. You must be definite, confident. When a lady who had been healed came to Christ, He said, "Thy faith hath made thee whole." She was confident about the competency of Him to Whom she came. Even those who have not met the Master in person are confident of some Power working overhead. They may pray, "Oh God, I do not know where you are, but please manifest to me." And He will manifest to you in that very Form in which He is working. This has been my fate. I always prayed, "God, I want to meet You. There are many Gurus, many Masters, the world is full of them. To whom should I go and to whom should I not go? I am afraid if I go to somebody who has not reached You, my life's aim will be spoiled. So I am afraid of going to anybody. Can You give me direct revelation?" I was very confident, very definite about it. Then He appeared in my meditations in the Form of my Master. I had never heard about Him. It was seven years before I met Him physically; I took Him to be Guru Nanak. I was a poet; I wrote so many hymns to Him in English, in Punjabi too. And not until I came to visit the River Beas did I find Him. I tell you, you must have something *definite* in view, even if you don't know where to go. God controls everything. I think you'll get more if you sit in meditation in that way.

Then you may ask what is the criterion of a Master? This comes up in many cases. There are so many so-called Masters. In my very early days I used to tell one Saint, "I have intoxication. That intoxication will last for months. Sometimes it breaks - for a fortnight or a week - and that is unbearable." Each man has his background, you see. So I asked him what should I do? The very first thing he uttered was, "All right, you'll have to give yourself up to me." But I did not have confidence in him, so I left. I prayed like that. Of course God knows. He knows the very trend of our mind. So have something definite in view. In this way you'll be able to make quicker progress. It may be worldly, I don't mind.

When a man overflows with strength, the world knows. There was a wrestler called King Kong who came here for a contest with another wrestler, Dara. I was the judge, distributing prizes. King Kong was victorious in one contest, and Dara was victorious in the other. I gave both of them prizes. Then they had a photo taken; Dara sat on one side of me, King Kong sat on the other.

When you see that photo, I am stronger than both of them! So do something, for God's sake, do something. Be something. I don't say that you need not be after the world. But do something. Let the world know.

What are you? Have you ever proved to be a friend to anybody? Are you a friend only to yourself? We usually calculate what is more useful to us: he as our friend or we as his friend. We are seldom the servant. So be of service to all. The ultimate perfection of everything is God, I tell you. We read the words, "Be ye therefore perfect even as your Father in Heaven is perfect." We never go deep down into the meanings of what we read. I am quoting from the Bible so that you may be sure these are no new things. These messages have been given by all Masters in their own languages, but because you know the Bible I am quoting it to you. Deep down, go deep down. From the Perfect you will also become perfect - this is what one Guru said. How can one who is not perfect himself make you perfect? So try to be something - decide and work for it, with one purpose in view. As I told you, when I was young I was ambitious. A rich man offered me so many buildings, one or two libraries, according to my taste. But I decided: God first and the world next. Ultimately I am coming to the stage where I now speak books, you see. All these things you are recording will be put into books.

So please do have something in view and work for it. Leave off all questions. When once you decide, work for it. If you do a little daily, regularly - like a tortoise - you will reach the goal. It won't help you if you start running like a hare - jumping about - then falling asleep. Be regular and you'll reach the destination before long. That's what we do, run by leaps and starts, sometimes this way, sometimes that way and the distance remains the same. To fall in sin is manly but to remain there is devilish; the distance still remains before you. You may fall on the path, then *rise*. "Arise, awake, and stop not until the goal is reached." Are these not the same teachings? So all Saints who came in the past said the same thing in their own languages. The mode of expression may have been different, but they taught these very same basic things. So please decide and work for it regularly with perseverance and chastity, with a definite purpose in view, with faith in the competency of the One from Whom you get instructions and to Whom you pray.

I think the whole thing boils down to that - very simple, is it not? Do you understand now? Then what remains? Put it into practice, that's the point. Thank you, that was a good question today.

1st March 1971
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 67

Question: Master, how can a satsangi living overseas who has never met the physical Master develop deep love for the Master?

Master: Do you know the definition of a Master, do you know what He is? Do you understand what a Master is?

Question: God in the flesh.

Master: That's all right, or Word made flesh. He has got another aspect as son of man. So if He's Word made flesh, and you are given a contact with the Word within you, the outer expression of which is Light and Sound, the more you come in contact with that, the Master will appear of Himself, because He is Word made flesh. The only difficulty is we are not fully devoted to meditation. We should come in contact with the Light and Sound Principles which are the two outward aspects of the Word: "Thy Word is a lamp unto my feet." If you come in contact with that, naturally love will overflow and He will manifest - even if you have not seen Him. You follow? And moreover you people are in contact with me through correspondence.

Here in India we find - in the West too sometimes - that initiates see the Form of the Master at initiation. Some see Him after regular practice. So those who have not seen me, that's all right.

And further, sweet remembrance develops receptivity. When nothing remains between the Master and the disciple, he becomes the mouth-piece...

I will probably leave tomorrow evening or the following morning for Delhi. (Ed. The Master was usually in Delhi for the first Sunday of every month to hold Satsang and give initiation the following day. It is interesting to note that in India Master did not delegate the reading of initiation instructions to group leaders as He did in the West. So therefore on these special days, people come to Sawan Ashram from all over India to receive initiation directly from Him.) Would you like to stay here or go there? Those who want to go to Delhi, hands up! (Master Himself counts thirteen to go and four to stay; He then turned to someone and asks that transport should be arranged.) What else... anything else?

Question: We five Germans leave on the fourth of March. Could I have some Parshad to take back to the other satsangis?

Master: Not today... (laughing)... what happens by the fourth, God knows. It's only the first today - you have three days more. Who knows what will happen tomorrow? (In fact this lady's departure was delayed for two weeks as she fell and sprained both ankles the day before she was to leave.) Any other point for clarification?

Question: At nighttime sometimes while sleeping one loses semen...

Master: Night discharges.

Question: Yes. Does this retard progress although one is not aware of it?

Master: If you have a lamp and the oil oozes out, doesn't that affect it? So that is a reaction to the impressions we have received during the day.

Question: I was told that it is a healthy process if sometimes semen is eliminated at night.

Master: No. That is a lame excuse for people. If it goes off by itself, then there's something wrong somewhere. That it always the result of impressions we receive, knowingly or unknowingly, through coming in contact with the society or company of others. No. That's not right. Semen is formed from diet; diet is changed to chyle, chyle into blood, flesh, bones and marrow. Then marrow turns into semen. And when semen is abundant in the body there will be Ojas. That's the power which takes you from the finite to infinity. You see? Ojas. Involuntary discharges are apparently the result of impressions received from others; this affects health, also your meditations, naturally. As you have now raised this point, I must explain more. Those who have discharges like that, the following day they are not jolly. They are pensive; they won't like to do any work. A dog is generally considered very lusty. Kabir says. "Even when a dog has that occasion, you see, he remains thirty days pensive." What to speak of men who are indulging daily!

Now in the old days there were three classes of celibacy or chastity. The lowest was twenty-five years of no loss of semen; second class was of thirty-six years; and the first class was forty-eight years. So this is a very valuable thing. The more you have got surplus in your body, that will change into Ojas.

Question: How does this Ojas helps us, Master?

Master: You have that Power to rise into infinity, I tell you. God is Ojas. God is Ojas.

Nowadays the world is in the worst condition. I once got a letter from the West telling me that children had begun loving each other, girls and boys. So I stopped it. It comes to the same thing. Now days you will very rarely find chastity. Even most students, in India and abroad, are not chaste. So chastity is life, and sexuality is death. Two things are required for success in any line you like: first chastity and second perseverance. You will work wonders anywhere.

Even very brilliant students sometimes fail their exams. When going into it, it was found that their lives were not chaste in the days preceding the exams.

That's a very valuable fluid, you see. When you have it, you stand all alone in hundreds and thousands, you don't feel depleted. You will have longer lives. Wrestlers observe complete chastity. If you're chaste, you read something once and remember it for years. Chastity is life, you see.

So in any line, in any pursuit you would like to take up, you can work wonders in that way. Two things are required: chastity and perseverance. Guru Nanak has given an example of a goldsmith who makes gold ornaments. The goldsmith has a particular instrument in which he melts the gold; if that is not there, then what can the gold do? But if that pot in which he melts the gold is there but there's no goldsmith?... So he has given an example that way; the goldsmith's work is chastity, and the pot in which he melts the gold is perseverance. Have you read *Jap Ji*? Don't you find that there? After all the teachings in *Jap Ji* were given, last of all Guru Nanak was asked how to be successful in chastity. It's given in the last portion. Read it. If you read books in only a cursory way - that won't help.

Chastity is the qualification for success in any line. There is one outward symbol or criterion; a man who has fully conserved this vital power will never get angry. In anger we become all wrath, no control over ourselves. If anger is there, sure and certain that man is not fully chaste. You see? He cannot have forbearance. These are criterions. In all provocations one who is chaste is not perturbed, he remains serene, doesn't lose his head. Is it not good? That is why it is said chastity is life.

Some consider that it is natural for a man to have emissions. Generally speaking, that's wrong. These are teachings to be *lived*. This way you never feel depleted, I tell you. And it applies equally to men and women.

I do not exaggerate. Females or men, about eighty to ninety percent are indulging in this disease. Because you have touched this point, I must explain what I have found.

And student life nowadays is very much spoiled. Most students are pensive, sad, they do not want to meet anybody, they want some excuse in life. Out of a hundred, ninety-nine percent will be due to that. One per cent may be different; there might be some other cause. These things are not very clearly borne out in the scriptures, just given briefly. Chastity is life - it is the word they used.

You have touched on a very important point. Any building which has got a strong foundation can stand for a long time. But if the foundation is based on sand, how long will it stand? Your body, your bones, your flesh, everything is made of that. So right use of everything is good. Married life is no bar to spirituality if conducted according to the scriptures. Marriage means taking a companion in life who will be with you in weal or woe, and both should help each other to meet God. One duty may be of begetting children, but not all. We have considered the matter wrongly you see - we have considered it a machinery of enjoyment. That is wrong. Definitely wrong. And those who are given up to that, they cannot remain loving, in a loving way; they become weak. And weakness is the downfall of all things.

2nd March 1971
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 68

Question: In America some Satsangs have thousands of dollars in funds in the Satsang account. But Satsangs, to my knowledge, never do anything with it for the help of the people around in their communities, and I wonder what advice You might have on that behalf.

Master: For instance?

Question: For instance, in Florida there were migrant workers, and I think they were actually starving at one time...

Master: Who? Who? Who?

Question: Migrant workers - they're a low class of workers that travel, migrate around the country, just picking crops and so forth - they were very much in a tight spot, and that would have been an ideal time for the Satsang to help with food.

Master: Who was in charge there?

Question: The treasurer of the Satsang, whoever that was.

Master: So they have no control over their funds - do you mean to say that?

Question: No. There was only one proposal that was mentioned among some initiates, but it wasn't proposed in any formal way. It wasn't warmly received, it was passed over. So it wasn't pressed - it wasn't brought up officially and presented to the group leaders.

Master: No. They send their reports, you see, regular reports, what the balance is, what was received during the month, what they spent. They send their regular accounts here. So they have control over it, apparently.

Question: Is there any general rule that the Satsangs could follow, in helping the very needy in the communities and so forth?

Master: You see, it is the duty of everybody. For instance if you meet some needy man, you may help to the extent you can. If more is wanted, you might ask the group officer. If you mean everybody should go to the group officer saying "Let us help this cause, help these people," then? If only a little help is required, everybody's duty is to help. If, for some reason or another, a man needs more help, then in that case you might approach the group officer. But if everybody says, "Help this man, and this man, and this man, and this man," then he has to see to the other needs also. We cannot doubt the integrity of the group officers in charge; they have to see how they have to spend the money. There is not only one man to be helped but other people too. The group leaders have a traveling fund; they have their own tour expenses. Sometimes they have to receive somebody and spend, of which only those who are in direct touch can know. The others cannot know. Suppose somebody, some other heads of other departments, or a big man comes, he has to be received and this causes expenses also. So the group officers in charge have to see to so many other things. That money is not only for the help of others; that is to be spent in other ways. If needs be, everybody should do his best. If you feel it can be helpful, then you might approach the group officer to help out. It is his duty to do that. But if everyone comes, saying, "Help this, help

that," then? It becomes a little hard for him. If you are in charge of that group, then you will also feel that way.

Question: Is it advisable to give things to people in need, that you are sure will help them rather than money? They may spend the money in a way not appropriate.

Master: You see, how can you tell? If you find someone who acts and poses, he is really not in need of help. When you see somebody really in need, starving, you are happy to help, that's all right. If a man only acts and poses, then in that case naturally he will use the money for some other purpose. That is why Swami Ji says, "When you give to the Master, He does not use the money for Himself. He will spend for the good of the people at large, and for the Mission - He won't accept anything for Himself. But you will earn His pleasure when you help others." So for that He is responsible; you are absolved from all responsibilities. But it does not mean that if someone is starving, you let him starve - give help, some food. But if he misuses the money, you do not know. If a man is needy, starving, his children are starving, naturally you will help him.

Now I have got this Manav Kendra started. So many lakhs of money have been spent for it. I come and go, regular accounts are kept. I live on my own pension. I also subscribe to the Satsang from my pension. Once I went to the West, my shirt was torn, and some body came up to me, "I will get You a new one," he said. I replied, "No, no, I must buy it myself, using my own means." I hope you remember. Everybody is there to help each other. I give my regular tithe, even more. As a son of man I should do it, is it not so? As a son of man, I'm not absolved from that duty.

If to be strong, to be rich, to be affluent, is good for myself, then it is good for others too. Make others happy, affluent; to the best you can, have good wishes for all. The only trouble arises when we extract things for our own good. This is wrong. If each man learnt to live for others there would be happiness in the world. If you like to make others happy, you will become happy. If you won't let anybody die of hunger, I think - you will also not die of hunger. If each man lives for that purpose, then there will be happiness in the world. The whole trouble arises when we want to live at the cost of others. This is wrong.

The Masters teach sometimes by parables and sometimes by straight talk. There is a parable given that Lord Vishnu invited many people whether good or bad, gods and those who were not good, to a big feast. Lord Vishnu stood up, "Well dear friends, I am very glad to receive you here. It is all for you, but there is one condition: you should not bend your elbows while eating." Strange! If you don't bend your elbow, how can you eat? Those who were not gods said, "Well look here, He is certainly making a joke of us - He won't let us eat." And became angry and left. Now the gods remained. "Well, it is Lord Vishnu who is saying that - there must be some meaning, some purpose behind it." Then it struck them: "All right, it's very easy. Let us serve each other, no one will remain without food."

Only if you learn to live for others, there is happiness. We have always learnt to live for ourselves - at the cost of others. That is why there is all this dissension and outrages at home and abroad and everywhere. I think it is a very simple principle that you should follow: make others happy. We want to squeeze money; squeezing very cleverly, thinking others do not know, but we are acting and posing. Afterwards the cat must be out of the bag. How far can you go on behaving like that? These things reflect. Others do not speak about it openly, but they see it and resent it. You follow me now? That is why I always say be true to yourself. If you are true to yourself you won't deceive yourself. Also God is within you and the Master is within you. Each should try to live for others to whatever little extent it is possible. All these worries will be gone.

I will tell you of one incident in the time of Guru Amar Das. He sent for a certain man who was by a river giving a child a bath. Somebody told him, "Master wants you." He left the child there. He ran. People asked him, "What are you doing?" "My Master has come. Why should I care?" He left the child like that in the river. How confident! Another man naturally took care of the child. So suchlike love is required between the disciples. One's face is this way, the other's face is that way, each trying to live for his own vanity or for one reason or the other. If you say you love the Master and don't love one another, it means you're a liar. These principles are forgotten. When each one wants to become a boss, naturally there's trouble. The boss may be right sometimes, not always. So we need humility; sweet words imbued with humility are the panacea for all ill-will. Try to live for others, I think it is a very simple motto. We want to hold money for ourselves, squeeze money for ourselves, squeeze money, misuse, appropriate, then trouble arises. People see; they may not say anything. Do you think that what you are doing within four walls people don't see? - they have eyes and ears. Even the walls have got ears. So that is the greatest motto - not to deceive yourself. All these misunderstandings, misconceptions, other peoples see them. They go deep down into the very way you're living; and they form opinions from their own level of thinking.

People want to know what are the reasons, why there is sometimes dissension going on in some Satsangs. I always write to them, "They are not all Saints - they're on their way to perfection." What should I reply? The main lesson is: don't deceive yourself - neither the one who complains nor the one who is complained of. These are the reasons. Your daily living is not developed - how can you deceive God? Can you mock God? If you are true to yourself you are true to God. Is it not the remedy for all our daily dyings at home or in Satsang or everywhere? The group leaders in charge and others should be more polite, more sweet, more humble. Kind words don't cost anything.

These are the things to be learned by self-introspection. What does that mean? If you live that way there will be radiation - others will be convinced by your way of living. And moreover, don't go by what others say. Unless you see for yourself and hear with your own ears, only then believe - otherwise don't. We simply become the judge, taking sides with one or the other; then the whole trouble arises. Suppose a man says such and such a man is not honest; someone else also says that he's not honest, and he might be using money for some dishonest purpose - don't believe that he's not honest: see for yourself. Just hear what *he* says. When the two things agree, then you get the right perspective on which to judge. These are the details I'm giving you. Don't deceive, be true to yourself, live for others, that's all. I simply say those who do not live for others, they are not men, they are beasts. Beasts live for themselves. They fight with others for the sake of their children, for the sake of the belly. Two dogs, for a morsel of flesh, kill each other. If a man also does the same, then, is he a man? He's not a man. If you follow two things: be true to yourself, and live for others, all troubles will be gone; all differences will be quite gone. So naturally, when the head in charge hears that someone is taking sides, the others take the other's side, then there is trouble. All this without any proof. So two things will help you much: be true to yourself and live for others. Is this not a remedy for all diseases of our daily dyings? Each man is complaining. If you have that ideal life, then where's the trouble? You will give that rest to your mind - there's nothing to create any troubles within the mind. You are sincere, you are true to yourself, to your God. If you are true to yourself, to the God in you, then whom do you have to fear? The more you go deep down into these things, the more you'll find wonderful things.

Being the President of the World Fellowship of Religions I have contact with the heads of social, political and religious sects here and abroad. I have found very few are really sincere - they are political at heart. So is this not the remedy for all our daily dyings? Men of different religions, social bodies, even political bodies turn to me. Once I went to Austria; there was trouble with the Italians; there, they were at the point of resorting to war. I met the Governor. He said, "I am in a dilemma; what to do - my country is out for war. What should I do? I cannot decide." I told him, "What is good, do at once; what does not appear good, wait. Try to reconcile. God will help." And there was no war. That Governor wrote to me, sent me word through somebody, "When are you coming back? We need you." Very simple things, you see, but you must be sincere to yourself. We are not sincere. We say something, we do something else, thinking that nobody sees us. God sees us.

If you come in contact with that Power within you continuously, you'll become the abode of all virtues. These things come up of themselves without striving for it. So in each word of the Master there is a book behind it, I tell you. The Master's teachings are always very brief, simple, to the point. They don't need any bombastic words, struggling, drawing inferences, you know they are simple words. These two things: be true to yourself, and live for others. What a big book behind those words - what a sermon behind them! On my Diamond Jubilee they wanted me to give the teachings in a few words. I gave them only, "Be good, do good, and be one." Six words - they wanted something very brief. "Be good, do good, and be one." You are already One, as man, as soul and worshipper of the Higher Body. The main purpose behind Manav Kendra is that: Be good, do good, and be one at the level of man. Service of man is service all around. It is in furtherance of Ruhani Satsang, you see.

Are you not One already? Unity already exists, we have forgotten it. As man we are born with the same privileges from God. As souls we are all brothers and sisters in God. As a worshipper of some higher Power, called by different names, we are already One. The Master's job is to bring all children of God together on one platform to understand each other. They are already One. There is a big sermon behind, "Be One!" you see. I'm not telling you anything new, quite common sense talk. These things you cannot have in big lectures. When you go deep down, then you hear the Music of the Spheres. So awake and arise, stop not until the goal is reached. The goal is: we are already One with God, in God - we are all brothers and sisters in God.

8th March 1971
Rajpur
Morning Darshan

Heart-to-Heart Talk
Number 69

Question: Master, in Your meditation instructions, I would like to have this point clarified: is the seat of the soul behind and between the two eye-brows? And is that identical to the position that we look into in front of us?

Master: The seat of the soul is at the back of the eyes. If you put a nail about one inch and a quarter behind - and a little to the right side - that is the seat of the soul. But if you just meditate, concentrate there, then there's strain. So I have found it very practicable and helpful to concentrate in front, outside. When you concentrate there, that will adjust itself without any effort. And moreover, if you concentrate inside there, then sometimes when you withdraw you feel you are encircled by a big stone wall within. You see?

Question: Do you focus attention between and behind the eye-brows, and also look in front of you?

Master: I say look in front of you; that will adjust itself without any strain. The other way there will be strain. All right, try it if you can, but that will give you headache and strain. And even if you withdraw you will feel hemmed in.

Question: Pressure?

Master: Yes, yes. Everything can be improved, you see; it need not go by the letter of the rule. There were seventy children for initiation at Delhi the other day. All got Light.

Question: How old were they, Master?

Master: Some of four and five years old and some of three years. They don't require any theory, you see - *they* did not have to understand the theory. (Much laughter.)

A lady once came to me; she said, "I don't want to hear any theory. Just give me the experience." She had it. Children don't need any theory - just a little boost. The other day there were about a hundred and fifty adults and seventy children. About two hundred and seven in the tent. In practice the same work has to be done by the learned or unlearned, you see. The learned won't start before understanding what is what. They say, "It is not very clear. How can that be possible? What light? It is all dark."

Once I met a 'saint' here - he had many followers. So I went to hear him. He came to know that I was there. He began shouting, "What is inside, it is all flesh, bone, dirt and filth. If you want to see the sun, look outside! Let the eye behold." I kept quiet. Afterwards I told him, "Well, look here dear friend, I have heard about you, I have come just to get a little scent from you. So now I have got a clue. I'm very thankful to you for what you have said. It appears that Guru Nanak's teachings are very deep. Whatever you have understood, that's all right, well and good. But that requires more going into." He was a follower of Guru Nanak, He had said, "This is a very big thing - who can understand Guru Nanak?" I told him, "Maybe you have got more shares than me." Even these so-called teachers do not see what is wrong - they go on outer performance, outer rituals, this and that: Aparā Vidya it is called. People are also very much pleased with turning

prayer wheels and lighting candles, and also immersing themselves in water. Most people are engaged in that sort of thing in all religions. But they don't understand the basic teachings.

Question: Master, in talking to Christians about Jesus Christ and reincarnation, there is no quote that He ever actually stated anything about reincarnation.

Master: He refers to Elijah and others. Yes, and moreover, the present Bible is not accurate. Sir Robert Walpole said to his son, "Don't you read out history to me, for I know that must be false." He said it was written down later on by those who have not seen or heard.

In Christianity almost all preachers are paid. They care for their bellies more than free thought. Once I gave a talk in America, in the church where Dr. Johnson (Ed. An American disciple of Bawa Sawan Singh who wrote the first book in English on Sant Mat, "The Path of the Masters") used to preach. I told them, "I have come here because Dr. Johnson was also serving here. The truth remains the same." I gave out the same theory. Then I asked the Bishop in charge, "Well, look here, How did you take it, what I've said?" He replied, "I quite agree."

So we are concerned only with the teachings. Teachings are all right. "Thy Word is a lamp unto my feet." And the appearance of the Christ or Guru Power is within. In the Revelations of St. John in the Bible, St. John saw the Radiant Form of Christ and there were harps playing. Have you read that? (Ed. Revelations, Chapter 1, verses 13 to 16 and Chapter 14, verse 2) The harp sound is where? On the third or fourth plane. References are there; we have forgotten.

These things can be clarified only by going within and talking with Those direct, within. You will find all Truth. You can meet Christ within, and others also. When we went on the first tour to America, a lady used to attend the talks very eagerly. On the day of initiation she did not turn up. The next day she was asked, "Why did you not turn up?" "I meet Christ daily. I do not need any initiation." "Fine, you meet Christ daily, that's very good. When you see Him again, just ask Him what to do further." For about twenty days she was silent. Then all at once the night before I was due to go to Louisville she phoned. Mr. Khanna spoke to her, "I want initiation." "The Master is leaving tomorrow morning. It is now too late." "No No, I cannot have *no* from you." She arrived and said she wanted initiation. I asked her, "Well, did you meet Christ?" She said, "For about twenty days He did not appear to me. When I met Him I asked Him what to do further. He said, 'For further progress you go to Him.'"

So Those who are in the higher planes also work through the Masters here on earth on the physical plane. Kabir, Guru Nanak, Baba Sawan Singh, all have said so. There was one man who came here; he had met Baba Sawan Singh inside. He asked Him, "What are the *real* facts? (Ed. The real facts, in this instance, most probably refer to the Spiritual Successorship to Baba Sawan Singh Ji which was being contested at Beas.) Baba Sawan Singh said, "Go to that person [Kirpal Singh]. He will carry on [my work]." This is natural.

There is government outside. There is also government within too. It is no haphazard thing. In the beginning was the Word, and the Word was made flesh and dwelt amongst us. Very clear.

You please, have you anything to say? No? That's all right. So the ocean of the mind is calm and quiet, no ripples, eh? When the waters are calm and quiet, it means they are very deep. Are you going deep?

Some say Prophet Mohammed is the highest, the *only* Messenger of God. Guru Nanak says there have been *hundreds* of Prophets at His Door. You see?

Christians say Christ is the only begotten Son of God - there are no others. This is, excuse me if I use the word, a fallacy. Begotten Son means - Wordless came into word. The word is the

begotten Son of God. And that works at different human poles. He has been sending Messengers here, there and everywhere to wake people up. And They used Their powers according to the need of the time.

How high is one or the other? Go and see for yourself. Mind that if you criticize any great man you don't lose respect for that great man. If you criticize and you lose respect for him, that's a heinous crime. Who can judge others? He who can go higher. How can you judge Those who reside There? Birds of a feather flock together. All were sent by God according to the needs of the time, you see, with some Commission. There may be many whose names we do not know.

First of all He who goes higher has the right to judge, is it not so? What right have we got? We gain a little and lose a hundred per cent by talking against anyone and losing respect for him - is it not a heinous crime? So Word made flesh - Word is perfect. When Christ said, "Father, why have You forsaken me?" was this Christ-like? He was behaving at that moment like a son of man. So the Godman has two lives, as the son of man, and as the Son of God.

Somebody wrote to me, "Such a great man died of such and such." I replied to him, "Do not judge those you do not know. If you do not know definitely, go within and ask him." I wrote him like that. I get very strange letters, you see. "That blessed man is not alive," I said, "He is supposed to have gone to the highest." I told him there are two reasons: "One, they work hard - then nature demands its bill. If a man works for twenty hours, everyday like a machine, will he not give way? With good luck he will carry on, but after all, the body is made by nature. And second, sometimes these great men take on the burden of others," I wrote him like that. Then I said, "Please don't say anything against any man unless you have seen for yourself, you are sure about it; you have no right to judge. Go within and ask him." This is what I wrote.

So mind your own business. How much have *you* got? How far have *you* reached? When I went to my Master, people asked, "How great is Baba Sawan Singh?" I told them, "I don't know, but I know that He is surely far, far above me." If I know Him, I become Him, you see. Only men can know Him who are equal to Him or higher than Him. Those who are equal to Him, they may know what is what, and those who are higher than that they can judge also. What right have we to judge? Is this not common sense? When I went to my Master I saw the Christ Power in Him, the Son of God working as son of man.

People have lost their common sense in bigotry and narrow mindedness. They are only standing on one side of the wall and judging others on the other side. After all, They had some Power working through Them in those very troubled times. So don't criticize anybody. By criticizing a Saint, sometimes saying gold is gold, diamond is diamond, silver is silver, that's another thing, but with all that if you don't lose respect for Him, that's all right. Otherwise you lose. Do you know why? Christ said that you can call me anything you like, but to say anything against the God in me, that is never to be forgotten. It is the God Power working through these poles, you see. If you lose respect for Them, where do you stand?

So this is butter you get. And eat it with some sugar to digest it with love and devotion.

12th March 1971
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 70

Question: Can You speak about moral obligations? For instance, I have ordered some clothing to be made from the tailor downtown, and he charged me a price which I thought was on the high side. But when I came back to collect the clothing, he had made two sets, so the price was double. He said I had ordered two sets. Well, I never did and he hadn't finished the clothing so he said, "I can't give it to you today." Now he says he will not give it to me for another two weeks and that I must take both sets...

Master: Both sets?

Question: Both sets. So all this sticks in my mind - all the time I'm thinking how I should tell him and...

Master: Now I will tell you. You should not contact these people directly. Such people think, "Oh, here's a foreigner - I can charge anything I like." This is wrong. You should go through me or someone who is here. Otherwise they will charge you double.

Question: But now how much obligation do I have - I must at least pay for the set I ordered?

Master: You have got the order, the clothing?

Question: I have received nothing. And he has one pair of mine for measurements.

Master: We'll send somebody to go with you. I advise you not to go direct for suchlike things. These people generally tell lies, especially when they see a foreigner. I will send someone with you.

Question: It's a little more complicated... it's the same tailor who came here to see You two weeks ago. He's interested in taking initiation. So because of this and to be friendly I thought I would give him some business.

Master: Tell him to come to see me. What nonsense is this? If it's the same man who came to see me, he should be ashamed. I told him I am not going to give him initiation... I refused.

Question: He didn't tell me that.

Master: No? Sometimes one fish in a pond spoils the whole pond. Businessmen are generally like this - shameless. If he doesn't come here, report it to the police. If they behave morally, then there's some hope. But their main business is only to have an easy life. To be in business is not bad, but the way it is done is shameless.

All right. Anything special?

Question: How can I develop love for You, Master?

Master: Love for me, or the God in me? For whom?

Question: For the God in You.

Master: That's all right. That's good - that is within you too. The more you come in contact with Him, love will overflow. Constant remembrance or sweet remembrance also helps. The God in me is also the God in you. Only here it is a little more, what you say, exuberant. Simply turn your face there, you'll find Him. The more you come in contact within you, you will overflow with

love, and outwardly you will have sweet remembrance. When you come in contact with the God-into-Expression Power within you - that very Power is Word made flesh - naturally love will overflow. The diary is to help in that purpose; every time you confess you remember He is there, your true Friend. He will never leave you until the end of the world. There should be some excuse to remember Him; any way will do.

I told you the other day about that old lady at the Ashram; she is not learned - she was also asked to keep the diary. She simply offered flowers to the diary form, you see; every morning she bowed down to it and also placed scent on it. So after some days she told me, "Master is within me, walking with me." So you can find any excuse for sweet remembrance. You can use anything. Photos are also used for remembrance.

Radha was very fond of Lord Krishna and Krishna also loved her. One day Krishna's nails made a scratch somewhere or other on her body. Radha was always keeping that bruise open by scratching it, so that it would not heal. When it healed a little she would scratch it again. After a year, Krishna asked her, "What is that?" "Oh, this is the remembrance of your scratch - I have been keeping it alive." Some excuse for remembrance! (Much laughter.)

When one disciple meets another disciple their remembrance of the Master has a boost - their gurbhakti, devotion to the Master, is developed; both are of the same ideal, remembering the same thing. Two married women when they sit together enjoy the worldly life; they speak in excited voices about this and that. It is a bad example of course, but still... But if they have got the sweet remembrance of the Master, when they sit together they talk of that sweetness - that will overflow. You follow?

It is a matter of the heart, not of the head, you see, mind that. So spirituality is *not* for the head, not for the intellect. Intellect may be able to explain so many things. I just told you of something that happened, years and years ago, a little event in Lord Krishna's life. That also was an excuse for sweet remembrance.

Once my Master sent for me; there was a Kashmiri cloak, very valuable. He called me in, He wore the cloak Himself first, then took it off and gave it to me. I have kept that still. Then another time He had a very ornamental bed cover. He put it on his head, then He gave it to me. These are tokens of love, you see. Love knows no law.

In Gandhi's time, he was greatly loved. Once there was one handkerchief, an ordinary handkerchief, and he said, "All right, who wants it?" It was auctioned. That small handkerchief brought about five thousand rupees. So it was a very costly handkerchief - a token of love.

Yes?

Question: Master, in the case of this clothing, would it not be better if I took it and paid for it because otherwise the tailor may talk against You?

Master: Just see what is wrong with him. Let him come and see me. What is fair is right, but what is unfair - no.

Question: But I don't want him to speak against You.

Master: It means nothing if anyone speaks against me or speaks in favor of me. Those who speak without seeing, without knowing - what is that? Don't believe anything you hear about anybody unless you see it for yourself. Whatever we hear from others we take it as Bible truth, go on dancing like anything. So what is good is good - it cannot be made worse by slander. So many people mocked Christ: "Oh here's a coronet of straw to wear, he's a king." This was mocking Him.

But that cannot bring a man low, you see. He is what he is. Gold is gold, after all. Even if you throw it in the mud, even then it is gold.

Question: Master, when some man has ill-feelings for you either for good reason or for no reason, and he is quite focusing on you with his thoughts, looking with very ill-feeling, what can you do to not feel that?

Master: You cannot wash away blood with blood - only with water. If anybody does this, all right, don't accept it. Send love to him - that's the only way.

When I returned from Rishikesh where I stayed after my Master left the physical plane, a man came and abused me - from morn till night, he was abusing me like anything. Perhaps he was paid for that, regularly day by day. Bibi Hardevi was there. She said, "I cannot hear all that, I will kill him!" But you simply close your ears and go on doing your meditations. Don't accept; turn your attention the other way. If dogs are barking some place do you have to listen? If somebody says something about you to somebody else - he may be calling you names - but it is only when you come to know it is against you that anger arises. So just think it is not for you. Or you may examine yourself whether that failure is within you or not. If it is so, be thankful. If not, well, pray God give him sense, that's all.

Question: Isn't that what Christ says, turn the other cheek?

Master: That's all right. (Emphatically) But you must not have aversion within you. If you have aversion and you turn your cheek, then... ?

Question: It seems that if you do not cooperate, no one can hurt you.

Master: So long as you have not got that seed within you, nothing can hurt you. If a great wave comes and there's a rock against which it dashes, that will go back with the same force. If there is sand there, then that will seep through. But that rock, what is it? What is that rock?

Question: The rock is the good thoughts within you, to have excuses for everybody.

Master: Yes, all right, this is the outer thing.

Question: To find reasons for everything. As You said the other day, even for the negative power you must have respect. The negative power has got a job to do.

Master: Yes, yes. The angle of vision must be changed. But there's one thing more: if you just hear the Sound Principle reverberating, hear it without closing your ears, that will work as a sheet anchor against all these things. Nothing will affect you within.

Question: So if somebody has hard feelings against you, just say Simran.

Master: This is what I say. But the Sound is going on all the time; that keeps your attention always engaged. Nothing outside can affect you. The Sound Principle is always there, or if it is not there, then repeat the Names; put your attention into sweet remembrance of the Master or God. That will help.

Would you like to go and enjoy the city today?

Question: The city?

Master: Yes. You'll see a very good scene there today - up to one or two o'clock.

Question: We have a similar holiday in America; we call it Halloween, when children put chalk into a sock, and then go around beating up the other children. Here I think it is the same holiday, but I think it has a greater significance.

Master: This thing you see, reminds us of an event in the past, where Truth had victory over vice. So this is sweet remembrance of that event. There was one Prehlad, he was a prince. And his father was a despotic king; he wanted everybody to worship him as if he were God.

Question: Like Hitler.

Master: Like Hitler, yes, he also had some sense of being God. Anyway, this King made everybody worship him. And Prehlad, his son, would not. He said, "God is to be worshipped, not you. I worship that God which is within you and within everybody." So he was in very bad trouble you see. The King threw him from the top of a precipice so that he might die, but he did not die, God always saved him.

Then what happened? Holka was his father's sister, his aunt. She had the blessing from the god that she was worshipping that fire would not burn her. So the King asked her to keep Prehlad in her lap and sit in a bonfire so that he may be finished off. The followers of the King were given a holiday; for three days they enjoyed it by dancing and singing, "Prehlad is going to be finished off." They made a very big bonfire and Holka sat in it with Prehlad in her lap. Now it so happened that Holka was consumed in the fire and Prehlad was saved. So today those followers of the King are now throwing dust and dirt and black things. Go and see.

Question: In other words those who throw the chalk represent the King's followers.

Master: Yes. The Sikhs enjoy the triumphant success of Truth. They make a big procession to show that Truth was victorious over vice. Today after two o'clock you'll find the Sikhs in a big procession. So this is happening today; you go and enjoy it. Go and see for yourself.

Question: Do you advise us to see that?

Master: We are all followers of vice, mammon! There are courts full of all these things. There are people to be hanged, the others are killing. And why is this going on? This is because we are worshippers of mammon, not of God. You see, a living theater, theatrical performance is going on. All the police stations are full of these reports; courts are full of discussion and debates and cases going on. What is this? This shows that we are the worshipers of mammon.

At Peshawar, I tell you - it is a question of, I think, 1909 - it so happened that one law was passed by the British authorities, and the people revolted. That whole town was put under siege orders. Siege orders mean that all doors are closed, cannons are mounted. For three days we didn't get a grain from outside to eat. No dead bodies could be taken out of the town. Nothing came from outside the city to feed the people. I was there. What happened? When trouble comes, men unite. They united; and if one of the sons of one class, say a Hindu, fell down or was hurt, a man of the other class, for instance a Mohammedan, would care for him, "He is my child, I will serve him." They looked after each other like that; they were all one. Even cases involving thousands of rupees were decided between themselves without resorting to the police station or the court. It happened like that. Siege orders are very strong - nothing can go out of that area, nothing can enter that area. And we had nothing to eat but raw barley. This sort of scene is brought about by worshippers of mammon, is it not?

So the negative power is there only to punish such people and set them right, that's all. That is his job.

Question: So the negative power has its usefulness. It's very important.

Master: He's very just. You cannot serve two Masters - God and mammon. So in the evening it will be all quiet. Now they'll all be playing the fool.

Question: Master, are ego and vice under the jurisdiction of the negative power?

Master: Surely.

Question: So how does that work then? If the negative power...

Master: It is the law - as you sow, so shall you reap. No exception.

Question: He tempts you and judges you at the same time.

Master: No. No. You must be wide awake yourself. When I go to the United States, I must observe the laws there - go by those laws, not the Indian laws; I must live according to those laws, is it not so? Those who are on earth must obey the laws of nature, you see. So the negative power comes like a very good gentleman, like a good friend, and his work is only to keep you in the world that's all. It is the law of give and take. Unless you become a conscious co-worker of the Divine Plan, you cannot lose the ego; and so long as there's ego, whatever you sow, so shall you reap.

Anyhow, the negative power is friendly with me: He says, "You carry on your work, that's all." Is it not right? We go along as friends. He is also willing to punish. A Saint's work is not to punish but to forgive and get everyone back. He warns them, do no more. This is our course. So God made both these things; otherwise the world's affairs could not go on.

15th March 1971

Rajpur

Heart-to-Heart Talk

Number 71

Question: We should contact the Sound Principle - does that mean Bhajan especially or in general Naam, either Light or Sound?

Master: The Sound is more attractive, you see; that is the Music of the Spheres. That engages your attention quicker. The Light is also attractive, but the Sound is more attractive; outer music attracts you, but the Inner Music is more effective. Engage your attention in sweet remembrance mentally; not verbally, because you can do fully only one thing at a time. When you sweetly remember somebody, nobody else can come in. So sweet remembrance means loving remembrance. Loving remembrance does not allow anyone else to enter into that area, does it? You have to divert your attention, that's all. So attention is attracted more by music. Outer music leads you to the very verge of matter, gives you some concentration but does not take you beyond matter, physical matter. The Inner Music starts when you rise above physical matter - that's the difference. That Inner Music is always going on, but we are not in tune with It because we're indulging in the life of senses. Unless we rise above the senses that Music is not audible. It is going on all twenty-four hours of the day and night, never ceasing, and will continue to go on until the world is ended.

Question: When You say, the world is ended, does that mean reference to each individual or shall the world actually come to an end?

Master: The world will end only when God withdraws. There are only two phases of God-into-Expression Power. By His Will, when He wished, "I am One, and wish to be many," there was vibration; that vibration resulted in two things, Light and Sound. So when that God-into-Expression Power is withdrawn, then the world will end. That Music goes on until the end of the world. It is just like rolling up a paper and then unrolling it, spreading it. When the paper is rolled up, the world is ended. Then again it unrolls, and again the world is there. It is all His Will.

18th March 1971
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 72

Master: One thing that will help you in your spiritual life is that your heart, mouth, and brain work in unison. Then what you think, what you have in your heart, and what you give out, that is truth - when they're one, that is truthfulness. This is also the result, I say, when you conceal nothing from God. If the heart says something, the brain thinks something else, and the mouth says something else, that is not truthfulness.

Two men went to a Master to ask for initiation. He examined both of them and gave them one pigeon each, saying "Kill it where nobody can see you." So one went out, he was very clever; he went behind a wall, shot the bird, and brought it back in no time. The other was running about, tossing here, there, from morning till night; he could not find any place where he could kill the bird where nobody could see him. He came back at night, "I have not found any place." "Why not?" asked the Master. "Because I could always see the pigeon and furthermore, the pigeon could see me." "All right, *you* are fit for initiation."

When you see He sees every action of yours, you cannot conceal anything. That's the greatest thing that appeals to God. My Master used to say, "Go on, tell Him what you've done, open up." We conceal, to let nobody see our wrongdoings - but *He* sees all the time. So deeds of darkness are committed in the dark. When you do something wrong, and you're asked whether you've done it or not, you have to tell a lie; then you are found out. Truthfulness was the biggest thing which appealed to my Master, I tell you. Perhaps He saw that thing in me: I was very truthful. This is a necessity. We conceal, even deceive the Master - we think we are more clever. We put things in a way which puts a cover over our faults. So I always say be true to yourself. When you do something wrong you deceive yourself. You see, and the God Power in you sees.

And further, when He sees other's faults, He does not crow over them, He wants to cover them up. What do we do? We broadcast them like unpaid apprentices of the CID of God. Like a plague rat we carry tales. When a child is besmeared with filth, you wash away the filth but do not kill the child. God is in him, you see. When that attitude comes, that brings you nearer to Him, nearest to Him. You say, "Oh, He's seeing me." So other things follow naturally. I told you truthfulness is when your heart, brain and mouth are in unison. What you have in your heart, your brain thinks, proves it; it is like that and you know it is like that. Then you can find no place where He is not, where you are not seen by anybody. Sometimes something comes out of our mouths, we say something, but we think differently. You follow me? All things are covered. When a child sees his mother working close by, he is afraid of nothing. That mother looks after the child. When we see Him everywhere and He sees us, how can we conceal anything? We have to come up to that: be open to Him. Anything which comes out of the heart is heard. So which prayer is heard? That which comes out of the depths of your heart. When your heart, your brain, your mouth are in unison - that is truthfulness.

So be true to yourself. God is within you and the Master Power is within you. Truthfulness is wanted. So this appeals when you know there is no place where He is not seen. First of all you see yourself, and then that Power overhead which is everywhere. And that is why that disciple replied, "Wherever I went, I was looking into the pigeon's eyes and he was looking at me." You see? So the first thing for clarification which all Masters give out is to know that God is seeing you. The God in you is seeing you, and the God overhead is seeing you. This is the greatest teaching of a Master; all things lead to that. Yes, that's all sin when you forget Him, that is all sin - forgetfulness is the greatest sin. Consider that during the day. You've got ample time to consider it; discuss all the viewpoints and angles. All right, God bless you.

19th March 1971

Rajpur

Heart-to-Heart Talk

Number 73

Question: Master, when parents or parents-in-law want to give us large presents and we cannot possibly repay them in the ordinary give and take, but it would hurt them if we did not take them, should we accept them or should we be strong and refuse them?

Master: You see, those who have been brought in contact with you by the flowing pen of God as a reaction of the past, have the hereditary right to these things, but that also becomes reciprocal; you should therefore serve them to the best you can. That's the give and take.

Question: If they give you something in money, you can repay the give and take in love, not necessarily money, is that it?

Master: Parents only want to be served lovingly by their children when they are in need - not as a matter of show. That's all they want, nothing more. This give and take goes on, you see. If you're grabbing money from your parents, that's a sin, that should not be done. If your mother offers you anything out of love, there are hundreds of ways to repay - not by keeping an account on paper. Give and take may be in any form. Why do they give anything to you? Because they love you. Why should you serve them? They want love in return, nothing more. Sweet words, loving words, respect. They have brought us up since we were little babies, quite helpless. Do we not owe anything to them? In America you celebrate Mother's Day, Father's Day, but what is underlying it? You should serve them, give them presents. That will come out only as a form of returned love and respect from you. Everybody wants some stake in his old age when he is helpless, when he is in dire circumstances. So that's the duty of the children. How difficult it is to bring up children! No parent demands payment. No nurse will do it. So this is reciprocal, you see, you must help them. When you're a baby, helpless, not able to wash your face, your mother will even drive away a bee buzzing around your head; she is all alert to protect you - for no payment. So we also have a duty to her. That's the first obligation. Parents love us, and our love is reciprocal. It is first God who loves us then our love is reciprocal. Is it not so? And love knows service and sacrifice; no counting it. Don't you appreciate anybody helping you without being business-like? So it is also our duty to show some thankfulness; we should be thankful, grateful to everybody from whom we have received something.

Somebody asked the Earth, "You have got mountains and oceans, trees, animals and men laden on you; you must be feeling this as a very great burden." And the Earth replied, "No, it is no burden to me." Then again the Earth was asked, "Is there anything which causes you to feel very much burdened?" He said, "Yes. The one who is ungrateful to God for the gifts He has given him - this burden I cannot bear." You see? We should be thankful, grateful for *all* that we receive. We have a good body - thank God. We have a house to live in - thank God. If God has helped us to find a companion - thank God. Compare yourself with those who are lower than you; animals have got no homes. So we must be grateful. And most of us are ungrateful. Suppose there are nine things we have got as a gift from God, but when you go into it, you will find we are not satisfied; we complain, "There is one thing that has not been given to me." We forget all the nine things.

Suppose He does not give us the tenth one, and also takes away all our nine gifts, then what can we do? When you are grateful, your mind is at rest; you feel satisfied; your vision is changed.

So ungratefulness is a heinous crime. If your eyesight was taken away - just for a month, how would you feel? People say, "Oh, to have eyes, to be able to see, is a very great gift of God." Now at the same time, I may ask you, have you ever felt that if the inner eyesight is not there, you are blind? Have you ever felt like that? If your eyesight was taken away say for five years, how would you feel? But if your inner vision was all dark, what would you feel like then? So be thankful. Just as Christ said "You see what the old Prophets did not see. You hear what the old Prophets did not hear." It is in the Bible. Then? Be thankful. Christ also said, "All right, what you have got in secret, go and tell it from the housetops." So all of you see Light. There is life after death. God is Light, you are given that gift; why not develop it, the sooner the better? So all of us have to become ambassadors. Why do you feel reticent? I don't want one ambassador; I want many. Every father wants his children to grow up and be better than himself. No king would like his son to be minister; he would like to make him a king. So every Saint would like you to become a Saint. And that will come up *only* if you obey His commandments, that's all. What does He say? He does not want anything. What do parents want? That their children should be obedient and respectful. So ungratefulness is a heinous crime, mind that. Be grateful to God for everything you get. These things are given in books, but not so vividly. They are hard nuts to crack I would say. The scriptures are hard nuts to crack. You will get the kernel only after breaking the shell.

Yes? What is it?

Question: If a parent wishes you to follow in his footsteps, in his profession, is this what you call obedience or love?

Master: You see, love knows service and sacrifice. Your spiritual way is one for everybody, quite independent; that is the Bread of your life. As for the other things, you must take up some occupation which enables you to stand on your own legs. If you can help your parents in their profession, so much the better. If that is not possible for one reason or the other, then talk it over with them and start your own profession. Kind words don't cost anything. Politely you can explain - use common sense. We are headstrong in our own way, you see, and sometimes parents are headstrong in their own way too. So what should one do? Just persuade them by loving words. By experience you grow wise from day to day. So today's subject is not to be ungrateful, you see. Thank you so much.

20th March 1971
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 74

Question: Master, my greatest problem seems to be truthfulness.

Master: You are saying, "I'm taking poison daily, a hundred times." Stop taking any more. Do no more. That is what is wanted. It is good that you don't deceive yourself, but you're not trying to weed out. The diary is the means to weed out. If you know that so many scorpions and snakes are underneath you, you must clear them out. Whatever poison we take can be cleaned away. Don't take more, that's all.

Question: When filling out our diaries, I find a situation where suddenly I become pretty egotistical. How does one sublimate that?

Master: This is difficult of course, but not impossible. It is easier to be calm and quiet when you are in places where everything is at your command - your beck and call. If you can still control yourself when you are fighting the hard battle of life, that is what is wanted. You learn swimming where? In water; not in theory while on land, do you see? Swimming instructions are all right: "Just move your hands and legs like this." That you learn in theory; but in water you'll have to really swim, otherwise you'll drown. So in the hard battle of life we have to be made into men.

I was in the firing line for about four to five months, working while bombs were falling, and cannons were booming, and machine guns going off like the roasting of wheat. So we have to learn that thing. He won't let you go into the wilderness and pass your life at the sacrifice of others, no. Wind up all give and take. Don't sow more seeds, that's all. Otherwise action and reaction go on.

Question: Master, you say we should mind our own business. When we see some people fighting, or animals fighting, or satsangis arguing, do you think we should involve ourselves and break it up?

Master: You are now talking about three different fights. One between animals; one between ordinary men; the other between satsangis. As for animals, I think they'll just kill you with their horns if you interfere - but even animals may sometimes give in by sweet tapping. But as for satsangis - everybody is a satsangi - I don't regard anybody as not a satsangi because Sat is there within everybody already, only you have been given a way within, a clue, a contact with That. The others have the same privilege from God but they have not yet been given a contact, that's all. So when you find arguing going on, woo them by persuasion. Kind words don't cost anything: "Well look here, it does not become a man like you to act in such a manner. You are not blamed, but the Satsang with which you are connected is blamed; Master is blamed." Who is to blame for a dog who is biting everybody who comes to the Satsang? The owner of the dog, is he not? So persuade them to come round - be friendly. Don't broadcast, "He's such and such, he's such and such," that will make matters worse. Tell him privately, "Look, dear friend, this is not right." You'll find like that he'll come round to his senses. If you say, "Satsang will be blamed, satsangis of the Master

will be blamed; we are here to glorify His Name, and we are doing quite the reverse." I think that will appeal to everybody. We are all workers in the field. I'm a laborer in the field too, along with you. Just bring out the point in that way. If after trying this method it fails and you are helpless, and you still have love for that man, then tell your Master, that's all. Pray for him. Because sometimes when you preach too much about something, right or wrong, that very thing affects you too. *Fearless Forethought*, a book I read in 1912 described how the Christian missionaries went to Japan and they preached a commandment of Moses. "Don't strike a woman." The people asked, "Then in your country they strike women? They beat them?" They had very innocent lives. The result was after a year's preaching, they began to strike their own women. That was the effect of their preaching to others. So the best way is to persuade others lovingly.

When a child is besmeared with filth, wash it away lovingly. You cannot segregate him; wash him with love. If somebody says something against you and you react, that fault is within you; you'll feel it, it will affect you - it will go back with double force. If a ball comes from the other side and you send back two balls, then three balls, then four balls, what is the result? If you call somebody names and if he returns the same, then you reply and then he replies again, the result is injury. But if you don't return the insult the very first time, then? So keep your ground quite clear. No element of that. If anybody has something against you, let him go on with it; but you must not return anything, otherwise that animosity will grow more.

Kabir prayed, "Oh God, keep a man who always thinks ill of me in my compound. He washes away my sins." How? By the practice of As you think so you become - your burden becomes less, you see. When that man died, Kabir said, "Oh God, the man who was looking after me has gone away." That's the angle of vision. If anybody speaks ill of you, see if that very thing is within you or not. Then thank God, or thank him. The right thing will only be told by either your bosom friend, I would say, who is very faithful and has sympathy for you - or some enemy. He may magnify the situation, but still look and see whether it is truly there, even in the least amount. Find out. Only then you will become freed of all these things. Now filth is being added day by day, day by day, day by day; it goes on multiplying. The diary has a very noble purpose; only don't spare yourself. It's better to see these things now and confess every day, not all at once when you are punished.

These are all helping factors. In previous times, as I've told you so many times before, Masters gave initiation only when the disciples were quite prepared, quite clean, maybe after sitting at Their Feet for years. Now the times have changed, nobody can sit at the Feet of a Master for a long time. So He gives initiation first, and then asks you to maintain it. The diary is the means of maintaining what you have been given. At least you people get something, do you not? That is to be developed. If you have been given ten talents, make it twenty. If you're given forty, make it a hundred. Then your owner will give you more, and you will become trusted. But if a man keeps his talents buried, then what? Will the Master give him more? Our Master used to give us instances: a man has three or four children. He gives each one something and keeps some in reserve for them. There are some who simply fritter it away, lose the money in one way or the other. What does the father who has love for the child do? He keeps those things reserved for him; he doesn't give them all to him so that he may spoil them. So he has a share for everybody. To those who make more of it, he gives more. So give away in abundance; in abundance you will have.

Question: It seems to me habit plays a great part in man's life.

Master: If you're bound, fastened hand and foot, what can you do? These outgoing faculties have bound us hand and foot. We have become identified with the outside world, forgetting even our own soul. So somebody should be there to unfasten you and give you some inkling or some contact - then maintain it. Again you bind yourself. Do not bind yourself, nor let yourself be bound.

Question: That's the equivalent of saying it's His Will not my will.

Master: Ah yes. Ultimately we have to come to that. When we see that, then we are Saints. We won't grumble. We are sent down here in the realm of time and space, the realm of the negative power. The rules have been made by the negative power. When you work here you must abide by those rules. Try to transcend, get out of that area. The strongest dungeon is the manbody. If you rise above it, you are a little loosened. If you rise above the astral and the causal bodies, then you are free. There you recognize His will working too. So rising above body-consciousness is most necessary. Even the rising above astral and causal bodies, this unfastening or loosening of yourself, is done by Him, the God-in-man. If a donkey is laden with a burden and stuck fast in the mire, can he get out alone? But if somebody takes pity on him, he would first unload his burden and then drag him out. There's some Power. We are helpless, have become helpless, you see. We have allowed ourselves to be bound and now we are so much bound; we want to be free, but we cannot be freed unless somebody has pity on us. Who can have pity on us? After all, we're all children of God. When a man feels perturbed, very much in agony, he prays, "God, help me!" And God hears. He makes some arrangement to loosen you. But if He loosens you, and again you go headlong down into the mire? You should go up. That is what is wanted.

When you fly in an airplane you are given a lifebelt. If any danger comes up, you have it on. But it helps only those who take seats in the airplane, not those who are outside. Even if you're thrown out by some misfortune, then you've got the lifebelt, you see. Once when I was flying from Germany to another country, I saw a man fall out of a small airplane and the pilot turned around and caught him. That's an actual instance. So the pilot won't let you fall out, even in stormy weather. On another occasion I was traveling in Germany in an airplane; there was a storm, and we were tossing about like anything, but the pilot brought us out safely. So a careful, competent pilot won't let you fall down. But don't you plunge outside. We simply plunge out of ourselves. That was a strange event - that man fell out of the airplane and the pilot turned around and caught him. So have faith in the Master, the God in Him, that's all I can say. God bless you.

20th March 1971
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 75

Question: It says in *Spiritual Elixir* that meditation is objective to start with, and later on it becomes subjective. I don't understand that.

Master: The word "Ram" means permeating all. So the word "Ram" is at first objective then once it relates, that becomes subjective. "Water," the word "water" is objective - outside - and the liquid is subjective. Objective means outward reality, subjective is something that is experienced.

Question: The actual experience?

Master: Yes, contact. God is pervading all. The word "Ram" means that Power which is pervading all. So the word "Ram" is objective, outward, and what it represents is subjective. To say "Ram," only directs your attention towards that, but it is not *that* to which it relates or denotes. There are so many names for the liquid, water. These are the objective words you might say, representing something which is to be drunk. By saying "water," your thirst cannot be appeased; it is only appeased by drinking water.

So the Master gives you a contact with that actual Power-into-Expression, not the Absolute Power, and that Power is related to by words. So one is the directive, and the other is the subjective, the thing with which you have to come in contact. That is the Water of Life, it is the Bread of Life. When that Samaritan lady was carrying a bucket of water on her head and Christ asked her for water, out of an inferiority complex she wondered, "He belongs to a higher class. Why is he asking for water from me?" So she did not give Him any. Then Christ said, "Had she given me water, that would have appeased my thirst only for a while. Had she come to me I would have given her the Water of Life, by having which her thirst would have been appeased forever." So that very thing which the words convey is the Bread of Life, and Water of Life. Words are mere directives.

Question: The words are the means to the goal?

Master: Not the means, directive I would say. It is not the means. You may have a directory which says the train leaves at such and such a time from such a place. If you go there and ride on the train, only then you'll reach your destination. So directives speak of those things which are already within you and with which you can be given a contact from where that Power is manifest. To give an example: almonds have strong shells to cover the kernel; if you break the shell, you will have the kernel. So the kernel is subjective and the shell is objective - the outward thing. Another example: you can put a needle through a green walnut? but when it is ripe, the needle won't penetrate. Similarly when you have a contact with this Bread of Life and Water of Life within you, this is the shaking off of the outer shell. When you have full contact then outward things won't affect you.

So saying that this road leads to such and such a place is a directive, nothing more. But you must have some conveyance - either a car, or go on foot or some other means. That conveyance which will lead you to your real Goal is your contact within you. When God said He was One and

wished to be many, that came into expression. That God-into-Expression Power has two phases, Light and Sound. When you are given a contact with It, that will lead you to the source from where It comes. It is just like an elevator or lift: you simply sit in it and it will carry you to whichever story you want. There are so many stories, you see. But there must be somebody in that lift to carry you. The lift will carry you but you need somebody to guide you to your destination. That makes the whole position very clear, does it not? So you have been given a contact with that Power, and that Power is in the Hands of Whom it is manifest. Call Him by any name you like. Is it not clear now?

So first somebody is required Who will give you a contact, and can also guide you further. Maulana Rumi has given very strict instruction to guard against entering within without the guidance of a Master. There may be many mishaps, many delusions inside. There must be someone to carry you through. Just this morning I was explaining to you, ride in an airplane only with an expert pilot who will be able to carry you through storms and hurricanes. But you must stay in the plane! Even if unfortunately somehow or other you fall out, you have that lifebelt. Use it. In the storm of life you might sometimes fall - so have that lifebelt on. And that lifebelt is the contact within you. That's the sheet anchor against all dangers of the world. The same thing can be explained in so many ways, you see. Ultimately you come to this: that Power is within you - that Power resides within you. You reside in this manbody - pity it is you don't talk to Him. If, fortunately, with the Grace of God, you are given a contact with That, then try to stay in contact with It. The more you lose your attachment outside, the more you will progress.

Then you might question: well, if we are not attached to the world, how will the world go on? That's right - a very clear angle of vision. You see, these things - relatives, friends - have been given to you by the flowing pen of God to clear up all give and take. Attend to them properly, lovingly, because it is God who has united you. That you are duty bound to do, just for the love of God. Suppose you love me; I say, "All right, attend this garden, look after it." Then you do it because I have ordered you, not because you are attached to it. You're in the world, yet out of it. So this human birth is a very golden opportunity you have to wind up all give and take under the guidance of the Master. You have something to stand on. So, fortunate you are, you have been given contact with that Power within you. That is extending all feasible help and protection without your asking for it.

So that's the underlying meaning of what you referred to. Read something, digest it, go deep, deep down into it. Don't read for reading's sake or for a cursory view. Even if it's a small question, everything is made clear. You are not to leave the world. You have been given contact with certain people by the flowing pen of God which runs according to our past actions, you see.

One Saint says, "If you are in hell, and from there some sweet scent of God or Master comes, that is heaven. But if you are in heaven and you have no scent of God within you, then that is hell."

When you are devoted to that Power, you see that Power is overhead. You bear testimony to it. So many have experienced this Power during surgical operations and other crises. That Power never leaves you, mind that. You may leave Him - He won't let you go. Would it not be better if you obeyed His commandments? Just remain within the hedge which He has laid down for you. This hedge is: if you love Him keep His commandments. If you transcend them unknowingly, that is excusable - but not always.

21st March 1971
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 76

Question: Isn't it our duty to discourage someone who wants to bribe us, to take our stand and not encourage bribery?

Master: What is sin, is sin, after all. There may be a little difference in degree.

Question: But I mean it becomes our duty not to encourage bribery, to see that bribery does not take place.

Master: You must be responsible for yourself first.

Question: What I mean is for my own self not to encourage bribery, regardless of what the results would be.

Master: But with sweet words.

Question: Yes, yes.

Master: Otherwise that will bring in hell. Use sweet words.

Question: By example.

Master: Right example. One way is, "I'm not going to buy you this thing." But a better way is, "Well dear friend, I hope you won't mind, I cannot buy it." There's a lot of difference.

Question: I had an experience the other day. I was invited to supper. I said, "No, because this is one of the days I don't eat. Although I would like to be with you, I don't even have the time. But if it's possible I will try to come." Well, I went there. And on the way back from supper they wanted to go to a bar.

Master: What?

Question: Into a saloon, where they sell beer. And I said, "That's against my laws; I don't drink. And even if I was willing to, you will be talking about eating, and I'm not going to eat but I am willing to treat you" - I didn't understand whether they wanted to treat me or they wanted to be treated - Later on I understood that they wanted to be treated. So I said, "I can't pay money for this liquor because I love you and it will make you sick. So I can't pay for it. But I'm not stingy; whatever the bill is, I'll tear up that money. But I cannot allow myself to pay for this." After a while they realized I was going to be firm. Before that they had asked me for ten rupees.

Master: I think you would have been saved all this trouble if you had just come in contact with somebody with common sense who knows better than you how to handle these situations here.

Question: Well, I think there was some flavour of that too, because first they asked me for money and then when they heard...

Master: You are not as fully aware as somebody living here what these people are like. It would have saved all this trouble.

Question: But I think the influence, Your influence was felt. They asked me for ten rupees, but when they heard Kirpal Singh, then they didn't ask anymore.

Master: That's all right.

Question: I settled just for the supper. In other words they just wanted to drink.

Master: I've told you in other words - don't mix with others. Just ask somebody who these people are, what they are like. You're in a foreign land, not fully conversant with the people and what they are like. They may be good. There are some people who are, what you say, only after what they can get.

Question: When I left, these people became like friends. "You speak like my father," one said. "You know I love you, you look like my father." "If I look like your father," I replied, "I must try to act like him."

Master: Stick to your principles without harsh words. Use sweet words, that's all. Sometimes a man is driven, I tell you. There's the question of whether he has no faith in God, or if he thinks that everything is already destined here, then it's all right. Otherwise he will just be driven.

There was a Saint at Lahore, many years back. This is an example he gave out - although I do not advocate that, still that appeals to some people: suppose you are going to get a ticket at a railway station. There is such a long line that if you joined it you would miss the train. All men are not quite righteous - so if you bribe some policeman on station duty, he will put you in the front of the line. You are in dire necessity to go. The train is leaving. That sin lies on the man who asked for the bribe - you are driven to pay it. But don't take it as an example for everybody. Stick to your principles sweetly. Kind words don't cost anything.

I have given an example of when a man is driven to extremities. I will tell you of a case in Delhi. There was a police constable. He was honest, he was initiated. Then he was promoted - he was put in charge of police stations in Delhi. The other policemen were in the habit of accepting bribes. But so long as he remained in this area, no theft was committed. Police stations are there to guard everyone, to see there's nothing going wrong. Previously, you see, with a bribe, collusion, all was safe and the theft was going on quietly on the other side. With that he was transferred. He was not wanted, you see - he stood in the way of their income. So he was transferred to Punjab, Amritsar. Then he was again retransferred to Delhi, but now to an even higher post. All cases he handled fairly. He governed the department that he was put in charge of with honesty. So if you stick to your principles, honestly, sweetly, I think all honor will be administered of itself, I tell you. He had said, "You may place somebody else here. I will go, but expect no corruption from me." When he appeared for some cases which were very doubtful, he said, "This is a result of false evidence." There is fraud everywhere, all through India. You must stick to your principles - but sweetly. Don't deceive yourself, God is within you. The Master Power is within you.

Question: In other words, if you have certain principles, you must stick by them. And when the opportunity comes, that's the time they test you.

Master: Surely. Stick to them. Stick to them but not harshly.

Question: No, not harshly, the result is if you can part as friends.

Master: Surely. I've just quoted an instance, a concrete case. That man is now in charge of all the authorities. He's especially sent to Bengal and other such places for that purpose.

Honesty and righteousness is its own reward. Kind thoughts, kind words, kind deeds, that is righteousness. Don't deceive yourself, that's what I always say. Be true to yourself.

Question: I feel that if something is right, whether it is in my son or someone else's son, I have the same feeling. If I discover some truth I like to share it with the same feeling, whether it's my son or a stranger. But there's a school of thought where people think that with a blood relation you

can excuse the blood relation or you should love him more. I don't have that; I feel I can love everybody with the same love.

Master: Poison is poison whether it has been given to the son or to the daughter or the brother or any other man. After all, sin is sin. What you have come to know, politely tell them, "This is the way."

I will now quote a commanding circumstance. My son, (Ed. Darshan Singh Ji, who was then twenty-three years old) at the beginning of his career in Government service, was detailed to go to Bombay with two other men to allot important contracts; I think they had one month to settle everything. They were all offered huge bribes. My son wrote me a letter: "I have come here, one of the three. The others have made much money, but I have not succumbed to this temptation and have not made any." He always said, "My father never tells me openly that he's pleased with me." I then wrote to him, "Well, this is the first time I am writing to tell you that I am pleased with you." You see? When your son or anybody else lives honestly and ethically, that's all right. Sons cannot be excluded from that. I tell you ignorance of the law is no excuse. I wrote him, "Well, you always had the complaint that I never told you that I was pleased with you. Now the God in you is pleased, and I am also pleased with you, with what you have done."

How can I be pleased with you people if you don't live up to what I say? If you don't put in any time to your meditations? Be successful there, then I'll be pleased, overjoyed when you go up, traverse within. So to live by the commandments is the best thing, the first step. The other will follow. So it is only the winding up of all give and take with all these relations, sons, daughters, wives, husbands, friends, foes. Pay off. Have your way back to God. The father is pleased only when the children obey his commandments. Live by them, without any outer show, otherwise new give and take is created. So for that you've got a panacea for all ills of the day; that is within you. If you stick to it, you will have strength of soul. Outward food gives strength to the body. Reading and writing will give food for your intellect. And that inner contact will give strength to your soul, make you strong enough so that you can stand against any odds. You must be conscious of that. That Power is working. If we are conscious of that, then there's no trouble. Everything will come up in due course. You must have some direction, and someone not only to give you direction, but to lead you there too - give you a contact within.

So all right, God bless you.

22nd March 1971
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 77

Master: We have just been listening to a hymn by Kabir, who appreciates His own good luck: "By God's Grace the Word made flesh has entered my house, and fortunate I am that the manifested God-in-man has come in. Now what should I do? He has given me a contact with that God within me - I should go on! No moment should be lost away from that Power. The result is, I am quiet, serene, in bliss, at peace. Now my mind has found no place to rise into ripples; all is quiet, calm, serene. O mind, go on with this contact you have got by the Grace of God Who has appeared in the manbody and entered your house. So fortunate am I. The result is I have now escaped the wheel of life, birth and death. I am at home with God. Thank You, God, says Kabir."

That is what the hymn says. Out of thousands, millions, trillions of people, how many people get that contact? They are engaged mostly in the outward methods of worship - those methods which are performed with the help of hands or outgoing faculties or intellect. How many are there who can give us contact with God? Who can give us that contact except the God-in-man - that God which is manifest in the manbody? "I am greatly fortunate, O mind, that God-in-man has entered my house." This manbody really is a house we live in - an outside house.

I remember when our Master went to Lahore. He sat in a room and gave instructions to someone there. When He went back to Beas, I locked it; nobody entered. Whoever entered that room afterwards heard the sweet Music, whether he was initiated or not. So places are blessed by such personalities - the atmosphere is charged. Greatly fortunate we are that such a person has entered our house. So that is our lesson - thanking God; thanking our own destiny, our own God, and God-in-man. So now He says, "O mind, never go and leave that bliss that you now have. Let no moment pass without remembrance, constant remembrance."

At present the mind does not like to withdraw from outside. At times, for an hour or two, we try to go in, but we do not remain inside. But once we get that bliss, that bliss inside which is stronger, more attractive, more intoxicating, we will never dare to lose contact with that power. Outside things are attractive to us; but are those things *really* attractive? We are conscious beings, a drop of the Ocean of All Consciousness, which is an ocean of intoxication. These outside things are all material things. When you are wholly engrossed, imbued with outer things, you have that bliss, a little contact with your own intoxication within, like a dog who eats bones - there is no taste in the bones, but his own blood flows and he drinks that blood, which provides the taste. So we are bliss; we are a drop of intoxication. When you are imbued with something else, for that moment, so long as you are engaged there, there is some bliss; but it is really no bliss. When our soul comes in contact with All Consciousness, it gets more bliss - the most bliss. So really we are of the same essence as that of God; He is eternal.

So God is all wisdom. He is all bliss, joy, happiness. We all want happiness. Pity we seek it amiss; it is within ourselves, and by coming in contact with that Higher Consciousness, we will

become happier. We have that reflection of our own peace and happiness in outer things by engaging in them.

We are fortunate if we get Someone Who gives us a clue to that - not a clue, but a demonstration of that for a while. We should develop it from day to day. Then we will say, like Kabir: "I am greatly fortunate that I have met with the Master Who came and entered my outer house, my inner house too. So mind, now enjoy that bliss - never lose a moment of it." So be thankful - have the real right perspective as the matter stands.

Only by concentration can you feel that bliss. If you come in contact with Higher Consciousness, you get more bliss. If you are engaged in the outer things, then also you have some bliss; but that is only temporary, for a while. Is that not true?

All Masters bring this to the world, you see. Shamas Tabrez, a great Saint of Persia, says, "Don't look to my outer dress - I appear to be living in rags. Look within me to see who I am." When people asked Him, "Why have you come here?" He replied, "I could not refuse; I have been sent. Look within me - I am the King of kings." These are His words I am quoting you. People asked, "What have you brought?" "I have brought the very strong whiskey of heaven to distribute to the world; that is why I have come to you." So all Masters say the same thing in their own language. They bring something. What did Christ say? "I am the Bread of Life which has come down from heaven; whosoever partaketh of it shall have everlasting life." Both expressed themselves in different words, but they say the same thing. Fortunate are those who get a contact, and then shall we not, like Kabir, give praise, be thankful to God. But we fritter away all this valuable life in trifling things.

Our Master used to class His disciples: He would say that all are satsangis, but there are some homely satsangis - those who are at home with the Master. They were more dear to Him than anybody else in the world, even His relations.

You remember that Christ was once sitting with a good number of people and He was told that His Mother and brethren had come, and He said, "Who is my Mother? Who are my brethren? You are all my brothers and sisters." Masters have that angle of vision. All the four sons of the tenth Guru were martyred. There were so many people sitting by Him; His wife came up and asked Him, "Where are my children?" "I have sacrificed them for all these other children of mine!" You do not know how dear you are to the Master.

So those who are obeying, living up to what He says, forget their relations. It is He who binds us in a relationship which can never be broken even after death. Here all relations are to be paid off - give and take, that's all. Each one has to go his own way; but the inner relationship can never be broken even after death; even after leaving the body. Our Master used to give an example of people crossing a river. The sailor first takes one load, then another, then a third. On the other side all sit together. Those whom Masters have initiated are taken one by one. All will go - some go quickly, some go slowly. But on the other side they will all meet. So let us be confident. We will all meet after leaving this body and we'll be looked after by the Shepherd there too.

People asked Christ, "Why have you come here?" He answered, "I have lost my sheep." When I was leaving by airplane for my first tour of the West, people gathered together and asked me why I was going. I answered, "I am going to find all my brothers over there."

We do not realize what blessing we have. So that is why Kabir has given an inkling by saying, "God-made-flesh has come - has entered my house and given me a contact. O mind, don't

rest for a moment." And that's the main object of man's life. In this human body you can go back to your Home and in no other - you are fortunate you have the human body. What you can do here in a short time cannot be done on the higher planes in ten times as long. Every day, every hour, every minute, brings us closer to the end of our stay in the physical body.

So hurry up! Hurrying may sometimes smack of ego. Just repose - nothing further to be done. That is the result of effort; but effortless effort. There are two mottos: first, "God helps those who help themselves;" and also, "God helps those who do not help themselves." When you help yourself so much so that you forget yourself in that effort, or go back, recede, leave off thinking too - if the mind, outgoing faculties, and intellect stand still, that very silence sprouts forth into Light and into Sound.

So it is comparatively easier if you can repose, like a child having faith in the mother. You cannot repose unless you have full confidence in the mother. A child never dreams that a lion will come and eat him up; he depends on the mother - he will run to the mother, and the mother would rather be eaten by the lion than let the child be harmed, such love she has for the child. So how fortunate we are!

Here is the open secret I have given you from a common sense level. So what remains now? Don't be led away by the daily doings. Life is a series of interruptions; a matter of give and take, reactions of the past. Nobody should ever dream that anything goes according to his own will and pleasure. Everything is a matter of give and take, passing phases. Stick to what you have been given; that will prove a sheet anchor against all ills and sufferings. Remain air-conditioned, not to be affected by the outside atmosphere, cold or heat, hurricanes or anything.

Go within your own Self. Recede; you will feel rest. Don't allow any waves coming from the outside to enter through the outgoing faculties. Shut off. Shut yourself in the closet, as Christ said, the closet of your body.

What does meditation mean? When you enter within, quite cut off from the outside, you will find He is there. This is something practical given to you. You are to develop it by regular practices, weeding out all outer attachments in one way or another.

When a child is trying to walk here and there, the mother is pleased to see that at first the child is crawling, then walking, then running. The Master is pleased to see his children going along. He does not compare the man running with the child hopping along; he appreciates that hopping too. Similar to the mother, is it not? The child is very dear to the mother - the child running, as well as the child hopping.

So let us be thankful. Kabir has a good lesson to give us.

23rd March 1971

Rajpur

Heart-to-Heart Talk

Number 78

Question: I don't always feel completely at ease in Your Presence, completely at home. I feel sometimes alienated, apart, not completely at ease, as I should feel, and it really bothers me.

Master: What is rankling in your mind? Open your mind.

Question: Sometimes there's a resistance on my part...

Master: What is rankling in your mind? There must be something which *causes* revolt. Then what is it? Open your mind. There's nothing to be afraid of. It may be right, it may be not right, some heavy thought, negative thought, rankling in your mind.

Question: I can't always pinpoint it down to one specific thought, but it's there.

Master: We have to train ourselves to do one thing at a time. You'll have to develop that habit - do one thing at a time. As I told you so many times before, when you eat, be fully at eating - thank God. When you have some work - be fully at it. One thing at a time. I have given you instances in Napoleon's life, do you remember? The battle of Waterloo was to be fought. The night before he was writing the proceedings of a primary school; that was at one o'clock in the night. In the morning the battle was to begin at nine o'clock. At eight he was strolling in the garden. And his ministers were hovering about; he asked them, "What is it? What do you want?"

"The battle takes place in an hour."

"Oh, that is at nine o'clock, not at eight." That is what he said.

So whatever urging by atmospheric charging comes, that is earthed by not fully devoting your attention to one thing at a time. Suppose I come to see you; you are thinking about one thing or another, about Bombay, Calcutta, or California. Your body is here, of course, but you're not here. Presence of mind is required. So be there, where you are, then you'll derive full benefit from the charging of the atmosphere. That has to be developed by regular practice. You'll have to adjust your time accordingly. If you come to the busiest man and give him something to do, he will do it because he knows how to adjust; he'll snatch some time for it. If you give it to some idler, he will say, "I will do it tomorrow, we'll see after that." Never expect him to do it. So try to finish some work daily. John Bunyan - perhaps you know his name, he wrote *Pilgrim's Progress* - his motto was to write something daily. And there was one Stanley, his motto was to finish something daily. So what I learned from Stanley was to finish something daily.

Never put off for tomorrow what you can do today - this is the habit to be developed. And once the mind is trained like that, naturally it will have the tendency to do it. If you reserve the same time during the day for meditation, after a while when that time comes up, you'll feel uneasy if you don't do it. If you walk to a certain place daily, after two, three, four, or five months you will find your legs will be going that way automatically! But that has to be developed.

So forget everything, past and future. Live in the present: every moment is eternity.

Tolstoy was a Russian writer and a great man. Anybody who wanted to come and see him had to send his photo first; he wanted to see from the photo what the person was like. The face is the mirror of the man. All your thoughts bring wrinkles and furrows. With men of the same

profession, you find their heads, foreheads and eyes are similar. Thoughts are very potent. No wrinkles here, some wrinkles there, all are a result of thought-action. So Tolstoy always used to have a photo sent in first. Once he refused to see a man, and the man wrote to him, "I'm not that which you see. A man can change." The face is the mirror of a man's life - but a man can change for the better, is it not so? That is why it is said you're the maker of your own destiny.

Even a robber can become a saint. There are instances to prove it. You know what special quality a robber has? When he undertakes something, he goes at the cost of his life. When a horse is very unruly, you only have to change the direction by using the reins, that's all.

There was a student who graduated some years back. He went to hear so many saints all over India. He bombarded them with questions, and they were unable to give him the Truth. He said, "You are not fit." His father came to me. He said, "There are so many like that." "All right," I replied. "No matter, send him to me." When he came I told him, "Well, look here, write down all your doubts, all your questions, then sit in this room with me and lock it. Keep the key yourself. Don't open the door until you're satisfied." He went on questioning me for two hours, three hours, four hours. Then he asked for initiation.

Question: Is that a matter of purity to do one thing at a time? And impurity if one mixes up several things at a time?

Master: That is earthing your electricity by impurity. If you develop it and then lose it, what is the use of purity? One very potent factor is to have one thought at a time; the thought of God and nothing else. Is it not the one salient point of purity?

One Saint prayed, "O God, come into my closet. There is no one else there except You. That is all clear for You. Nobody else resides there. Nobody dares to enter." Can you say that? Yes, you can. But develop it. Have it.

There's an example in a lady Saint's life. That's a long story, of course, but when she was a child traveling with her father, robbers plundered everything from him, and also took away the girl. They sold her to a prostitute. She had never dreamt of this sort of life. When she came of age they wanted her to take up that profession. She had been sold; she could not refuse. When you have not committed any sin you cannot transcend that imperial wall. You'll shudder, you'll be afraid. Once that imperial wall is broken, then the way is clear. The first man who was sent to her room said, "You should be happy, jolly, you should captivate my heart." But she was very sad, very pensive, her eyes showed fear. "What's the matter with you?" he asked. She replied, "It is yet a long time before the night comes, the whole night is ours. Let us pray for a while." You see, she was in the habit of praying. The man agreed, "All right, let us pray." After some time the man grew restless. She said, "Let us pray again, it's still early, let us pray a little more." You see? These prayers affected him and he went away. He began to worship that lady Saint. Biographies give very great lessons, very practical lessons. When you find something going wrong, pray. If someone else is involved, say, "You also sit down and pray." A man can change. This lady Saint had a very strange life. She had been sold and lived in a brothel, yet she began to change people. Whoever went to her never came to the brothel again. And the owners began to wonder, "What is wrong? Let us quietly watch her at night." And there they found her sitting, praying with the man by her side. They first washed their hands and then sat down. The owners decided, "She's spoiling our profession, ruining business." The next day they set her free. She became a Mohammedan Saint.

So even the worst circumstances can be overcome. What greatness a man can observe from her life? There are also instances of such-like people in the West. So reading biographies is very rewarding.

And the initiate who is dearer to the Master is the one who develops those qualifications which He has. Those qualifications will appeal to Him.

To meet God is not difficult. To make a man is difficult. God is after finding out such people who are like that. A man begets children and he loves the best child. Is it not so? You remember about Moses, he went to the hills to meet God. And as one poet says, "Was he not aware that God is inside? Why did he go to the hills to find Him?" So digest what you read. I've given you so many things about the lives of great men. We simply read, "Such a man is born here and died there and visited certain places." This is not the meaning of a life: he built a house here or reservoir there; no, not that. We don't go to the Master to find out what He eats, where He's sitting, what clothes He wears, whether He's got a horse to ride on, or ten cars. Any man can have those. Simple living and high thinking: your life should reflect that, not the amount of property you own or how much money you have made.

I met the head of the Sikh community who is now president of all the Sikhs here. I asked him, "You have become the head of the Sikh community. Tell me, what have you done?" He said, "I've made ten temples." I asked, "Have you made any man?" To make temples is easy; to make a man is difficult. How many men have you turned out? There is a vast difference between the angle of vision. People are stuck fast the other way. A teacher is very happy when he sees that all his students have passed in the first division or they stood first in the university. Is he not proud of that?

How can you earn His pleasure? Just follow implicitly what He wants, not the words but the intention. He need not say, "Do this or that." See what *He's* doing, and you do it. As a student, I tell you, when I was reading in the ninth class, the teacher was so satisfied with me that he would leave the class to me for teaching in his absence - that very class in which I was a student! So hard work is another name for genius, mind that. In schools, you'll generally find they teach British history. It was one of the subjects and the teacher used to give out notes. The paper was set. At that time, about fifty-five was the maximum number of marks for the paper. There was another student who wrote down all the notes that were dictated by the teacher; he gave him thirty-four marks out of fifty-five. In my case I never stuck to his notes but read two or three other British histories and gave my replies from them all. And he gave me fifty-four out of fifty-five. Naturally the other student complained, "Teacher, I have written literally all that you have dictated. Why have you given me thirty-four marks and why have you given him fifty-four?" He replied, "Well, look here, he has given what all histories say, you have given only what I say." So your Master, your teacher, can be proud of you if you become like Him.

My Master used to send me difficult Heads of some Sects who came to see Him. They would stay with me for a week or so at Lahore. If any learned man went to see Him, He said, "All right, go to Kirpal Singh - he will open all the parts of the rifle and then reassemble it, and tell you what is what." You see? He was proud of me. And we are proud of having such Saints. But He should also be proud of us. But how? By developing those qualifications that He has. My Master used to say, "I've found only one man in my life." I wish many of you would become like that. You are given on the very first day at initiation some inner experience. Some are progressing, not yet perfect; some are going on all right; others are only trudging along - plodding like a tortoise.

So what a man has done, another man can do with proper guidance and help, is it not so? Then... If you live one hundred per cent according to what He says, well, you are perfect. And even if you become perfect, should you be proud of yourself? A master tailor made a suit for a customer which was a perfect fit. The customer went around boasting, "What a perfect fit this suit is!" But the credit should have gone to the tailor, not to him. So all credit goes to the Master or the God in Him. This is the main thing.

It's good you asked that question. It brings out so many things. Simply try to live up to them. It's not impossible. Everything is possible when a man can catch God. Of course, with His Grace. What more is left? So I wish each one of you to become ambassadors - I'll be proud of you. And whatever you are doing, I think you will be helping me in my job. Credit will go to you and I will also be pleased. Our Master used to say, "Don't be involved in civil disobedience, lying down in the road like a carcass to be carried away in a police van. Stand on your own legs - give help to others."

The same God is within you. Why do you feel dwarfed? Great is man after all. What man? The physical body? That man who *works* in the body, you see. And he is a micro-god, is he not? He is only besmeared with filth by playing with the children in the dust, that's all.

All right, God bless you all.

25th March 1971
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 79

A Danish Sadhu, who was not an initiate of the Master, came to visit Him. The Master devoted this darshan to helping him.

Question: The more I meditate the more the ego seems to grow. I would like to know from You what I can do about it?

Master: If the ego is strengthened, whatever you do, there is action, reaction - whether good or bad - because you are the doer. You can lose that ego only when you become a conscious co-worker of the Divine Plan: you see some other power is working, not you. Many methods of meditation go to strengthen your ego. So long as you are the doer there will be reaction. As you sow - so shall you reap. So with all methods of meditation concerning your outgoing faculties, mind, or intellect, there will be reaction. Unless you, see the reality face to face - see that Power is working not you, It is working through you - only then the ego can be lost, not otherwise.

Question: That is very right. What I meant to say was, not when I'm meditating, but after I'm meditating the ego comes up. How can I control myself all the time? It is after meditation that the ego grows.

Master: Now that depends on what sort of meditation you are doing. You meditate on what? Is it relating to the intellectual level, or outgoing faculties, that's the point? There are many things - there are feelings, there are drawing inferences; in that the doer is there. You may have dips into the Beyond but doership is there unless one is able to see that some higher power is working. So the method you are following depends on that. And, moreover, whatever we get, with His Grace, we should think it is His Grace; I am not the doer. That Grace has come, be grateful, that's all. That will be a saving line. Otherwise thank God you have got that opportunity to direct your attention to Him, with God's Grace. These are the only two ways in which we can save ourselves. With His Grace we get the opportunity to sit at His Door and think of Him: be thankful. The other way is to become a conscious co-worker; the third eye or single eye is opened to see the God-into-Expression Power working. Only then the ego is lost and not otherwise. So to be grateful for whatever you get also helps to save you from the ego. But the permanent way to lose the ego is only when you see that Power working, not before.

So there are many methods. If you *see* that some higher Power is working and then if you say, "I am God - I am of the same essence as that of God," then that you'll be. Unless man rises above body-consciousness while in the body and working from that level, the ego cannot know God. Only if you become a conscious co-worker of that Divine Plan, then you will know yourself by self-analysis, not as a matter of feelings nor drawing inferences. So that is why I say knowledge of self precedes God-knowledge. Knowledge of self is had two ways. One, by mere assumption; you have not seen that Power, and unless we know ourselves how can we know God? It is the soul which can know God; unless it is analyzed by rising above outgoing faculties, mind, and intellect, it cannot know itself. And the second way is when it knows itself; only then you can know some

higher Power is working. So knowing oneself is a matter of self-analysis, a demonstration which is given by some competent Person. He gives you a meditation sitting; you see you have risen above body consciousness. Just as you can put aside your boots or your waistcoat, similarly you can put aside your body and rise above it. Then you'll know yourself. Then you'll see some higher Power is working, not before. So in this we have not to make any hypothesis - we make direct contact with the God-into-Expression Power.

Question: Isn't there another way? When ego starts to work, I normally use a mantra, repeat it constantly until I get a headache, then I stop. Isn't there another way to control the ego?

Master: There are methods and methods. This is what I'm telling you. Any methods relating or concerning outgoing faculties, mind or intellect or the physical body will naturally give you a headache. There are ways and ways for meditation in which you won't get headaches. If you strain, then naturally there will be headache. May I ask, if you don't mind, whether you rise above body consciousness? Do you forget your body in your meditations?

Question: Sometimes.

Master: Sometimes, that's all right. At that time you don't feel any headache?

Question: No, no.

Master: It is only when you strain, you fix your gaze at a certain point, there's strain, then the headache is there. And if you don't strain, there will be no headache.

Question: You see, the problem is not during meditations. The problem is in the time between meditations. When meditating I feel no ego.

Master: That is why I said after meditation one should be thankful to God that it is His Grace that He has given something. It is not by our efforts we get that thing. Our effort is only to sit at His Door. It is for Him to give what He wants or not to give it. If we have got that attitude, then there is no ego. Further, after meditation, if you say, "Oh, I have sat - I have done this and that thing well," we forget His Grace, and then react as if it was due to ourself, to our own effort. That is why the ego comes in. So sit at the Door and wait. Whatever you get, accept; it is His Grace. Sometimes we say, "I have done that well. Now I am progressing." We forget the Giver. Naturally ego trouble will be the result. To my mind it's very clear. So pray and sit, that's the first thing, "Oh, God help me, I am sitting here at Thy Door." Cut off from all outside and wait. Whatever He gives, be thankful to Him. In that case we don't have the sting of ego.

Question: But then when you have... er... for sometime, then er...

Master: Dear friend, if you don't mind, come near me. That would be very kind - I will be able to hear you. Put your chair close to me - that's right. Yes?

Question: I really think I take it as a Grace. I mean when I have that happiness I really feel very thankful...

Master: If you feel thankful, then there's no question of ego. It is only when we think in an underhanded way, "I, out of my own efforts, have got this - I am the doer," then we forget His Grace. Otherwise ego won't come up.

Question: You mean it's that moment I forget to be thankful?

Master: No, no not at that moment. When you see something, and think, "Oh, I have done this, now I have got some progress. I have done something, I'm getting somewhere." If you take it as a sheer matter of Grace, then that won't come.

Question: But the point is - I can, for example, go for many weeks feeling very loving, and everything goes smoothly and nice, and then one morning I wake up thinking all kinds of stupid thoughts which should not run in my brain.

Master: When you sit by snow or ice there's no heat left. You come in contact with that higher Power not as a matter of assumption. So without seeing that He is all round, He is everywhere, and you don't see Him actually working, then that's the fault. If you see, then nothing will happen like that - you will have no ego troubles. Sometimes thoughts come up because all heat is not gone from you. In the beginning you have to weed out all your imperfections for, "Blessed are the pure in heart for they shall see God." So purity of heart consists of good thoughts, good words and good deeds: righteousness. For that we have to prepare ourselves. To get to God is not difficult, but to make a man is difficult. You see? Our subconscious mind is not devoid of all these lower things. Sometimes, you sit and you get some bliss, but again that thing comes up. So unless the reservoir is cleared, these things keep coming up. So have conscious contact with God-into-Expression - I have been especially laying stress on that. If you are seeing something, sometimes it is a matter of inference I tell you, or it is a matter of feelings. So feelings and drawing inferences are different things from *seeing*. So can you *see* that God-into- Expression Power? That's the point. "If thine eye be single thy whole body shall be full of Light." Do you find Light there?

Question: Yes, I do.

Master: That's all right; then just remain in contact longer and weed out all imperfections from day to day. Out of twenty-four hours, supposing you meditate one hour; two hours or three hours, but for the other part of the day you are indulging in so many things from the outgoing faculties?

Question: That is exactly what I find. You know I try to keep to the point all the time, especially in meditation, and when I'm not meditating I have the thought of my mantra in my brain, yet sometimes my brain goes crazy.

Master: That is why I'm telling you, dear friend, you are not all purity. There are still some things which flare up, that's all. So for that reason let not your mind remain vacant. A vacant mind is the home of the devil. So I always prescribe day-to-day self-introspection and to mark failures in a diary under certain headings and weed them out daily - that is one thing. And the other is to come into contact with that Light, or whatever it is - you have some charging and that is earthed in different ways. First, your meditations should be for a longer period; and second, along with that you should be weeding out all imperfections, failures within you; they both go hand in hand.

The time will come when the mind won't rake up anything. As I gave an example: when you sit by fire all cold is gone. When you sit by ice all heat is gone. So for a time we sit, and then again that vacant mind brings us trouble. For that, time factor is a necessity. You see, for twenty-four hours of the day and night we cannot meditate. It is the vacant mind which is to be controlled. All impressions come through the outgoing faculties. Eighty per cent of our impressions come from outside through the eyes, and through the ears we get fourteen per cent - our subconscious reservoir of the mind is overflowing with them. If you put in, say an hour or two, that's all right; but then these problems again come up. So constant vigilant watch is required. Regularly come in contact with that Power, then naturally, slowly, there's nothing to come up.

Question: You mean that what happens is the mind stops... ?

Master: Yes, yes. What is the mind? It is a reservoir of desires, that's all. If you only weed out for, say an hour or two, three or four, that's all right. But the whole trouble comes in the vacant hours - the electricity becomes earthed, this is what I mean. If you try, you will be successful. So the time factor is a necessity. Rome was not built in a day. It takes time, of course.

26th March 1971
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 80

Master: I have contacted you with the Lord with Whom I'm contacted - not to my feet, *please*. (Someone had tried to touch the Master's Feet). The more you come into contact, the more Glorious *He* will become; not this dwarfed body of flesh, mind that. So I've not made you *my* disciples, but of the God in me. He is doing it, not I. Pray, "May I become the true disciple of God."

Question: Master, what You have given us, Lord, we'd like to write on the soles of our feet and the palms of our hands and in our hearts, and every day of our lives, Lord, we'd like to carry it, sustain it sweetly for others... unfailing, sweetly in Your Name, Master, so that we can be what You teach and what You are. At the end of the day when we sit for meditation and come above in praise of Thee, what we sing we've written on the soles of our feet all day long in Your remembrance serving others. We'd like to do that Lord.

Master: It is He, mind that, it is He Who has done it, not I, son of man. Don't forget. There are two phases of life: one as son of man, and the other as Son of God. So that Son of God has given you something, not I. You see I'm... I'm Mr. Kirpal Singh, that's all. He sent you here. He contacted you Himself. He is always within you.

Question: These things are very precious, Master, exceedingly sweet... we're thankful that we're together, that we can listen to the love in the others' hearts.

Master: I was a very spendthrift man, you see, who gave away everything. My Master found me like that. He said, "Give it to them... all right... distribute!" So I can see it is not my wealth. It is His wealth. You can throw away someone else's wealth earned by somebody else - I am not responsible; it is His Grace. This is how I see it. Perhaps you may be mistaken... you people may be mistaken. But I see quite clearly it is like that. He sends you here; He gives you contact; He guides you further. So long as you are in the physical body you require physical guidance.

So I'm ashamed at times to see that God gives me fame for which I'm not due. So I pass it on. During that Diamond Jubilee that was celebrated, (Ed. In Delhi on the occasion of the Master's seventy-fifth birthday on 6th February, 1969) men of all religions, heads of all religions came up; everybody highly praised me. I was asked at the end to give a talk. I told them, "Look here, whatever you have said about me is not due to me but to the Master at Whose Feet I sat. So I have been passing all your remarks to Him." This is what I said. I've been passing everything He passed on to you. I only work at the post office. *Really*, it is so. How can I say otherwise? You tell me. If I am not true to myself then why should I say these things? I'm true. With His Grace I see it is right. I give out the same thing but people don't believe me. Strange enough, the fact remains like that. And still they say, "No, no, no, no!" Is it not a fact? Then why are you misled? You see, bodies come and go; that Power never leaves you.

When a man is very highly spoken of by others he becomes puffed up. It is only acting and posing. When I see that He is doing everything, how can I say it is my work? His Grace brings you

here; His Grace gives you a contact with Him within - well, how can I be there? Hundreds of people sit... all get the contact. I simply give them some instructions and go away on my job. When I come back I ask, "How many have seen this form within, or this?" So this is my duty. It is my duty to do all that. My Master told me, you see, "I confer this thing on you." I was in tears. He added, "Well, I wish it to be... distribute it... go out into the world!" Then I said, "All right. A dog barks. I'll be barking too. It is for You to accept them." So I do that. If *I'm* there I must be exerting to give you some fruit. I never exert because I don't do it. It is He Who does it. I'm saved all this burden.

So when a man grows old he sits at home and keeps a boy running to do his work, you see. And that my Master also does with me. I prayed God, "If any good goes out of me I should not be aware of it." That vast trouble last night... ego... I'm saved all that. (The Sadhu had explained the night before that it was difficult to be a Sadhu because people look at him as if he were God.) So that is why I explained to him that the time factor was a necessity.

It is God in the Master who gives something; then I think it very clear if the understanding is like that. So praise God you get to Somebody to put you on the way with all credit to God not to the son of man. We have respect for all other men of course, but all the same, the Master does not act or pose. He sees things as clear as daylight; why should He deceive Himself? So it is all God's Grace that He takes each one nearer to Him from day to day... just winding up all give and take.

Once Christ asked His disciples, "Do you know who I am?" Some said, "You are the son of a carpenter," some said, "You are the inhabitant of such and such place." Then Simon told Him, "You are the Son of the Living God." Then He turned to him and said, "It is not you who said this; it is the God in you who has made you utter these words." Those who have got clear understanding - they might *see*; otherwise He works at the level of man. So a man must be true to himself. If you cannot deceive yourself, you cannot be deceived by yourself... all clear every time. Of course that comes - the time factor is a necessity for that. Nothing is accomplished in one day. Whatever now seems impossible is not impossible. Everything is possible in the world, of course with the guidance of God in man and God overhead.

So always be clear to yourself. The mind will deceive you - don't be misled. You will see that when a clod of earth is thrown into the sky it will come back to the earth because that is its nature. The mind will work like a good friend to bring you down to earth... to the worldly things. Like a gentleman he will come up, "Well, this is your duty this and that..." This will just make you earthly, When a flame of a candle is lit, the flame goes upward because its source is the sun - up, upwards. When you upturn it, even then it goes up. That flame never forgets its origin, the sun. Sometimes your flame is lit, sometimes not; that is why sometimes you feel buoyant, sometimes you feel godly, other times you feel the other way - you are driven down by the mind.

So be thankful for what you have received with the Grace of God, and expect more. He will give you more. It only requires turning your attention to Him. The more you can turn your attention to Him, the more you will get. You have all your money deposited in the bank. If you go to the Window you will have the money - you will be successful. That money is never finished; that is unending. So sit at the Door - have it, have it! It is the Perennial Source; it will never end.

28th March 1971
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 81

Question: May I say a word, Master?

Master: Oh... two.

Question: Thank You. You've been teaching me that we're dealing with streams of divinity...

Master: Yes.

Question: In the Ocean of Love...

Master: Yes.

Question: And that good taste, kindness and consideration and respect for the feelings of others would count for a very great deal on the Holy Path. So that when we were developed, whatever we did in the body of man, whatever little deed we performed, whatever our profession, whatever we did in the sweetness and remembrance of the Lord, of the Master, would be taken up and added to the radiance above by the Master Power. It's a beautiful thought. And perhaps the more learned a man were, the more meek and humble he would be out of thankfulness and gratitude for what had been taught to him by the Master Power. Now those who get a little increment of knowledge, and begin to stand up and order others around and tell them what to do, forgive me, they make a U-turn on the Path of the Masters and they start to come back down. They should be quiet and patient, and see what kind of a flower the Master Power is bringing out of the others. They may think it's a rose, but it's a violet or a nasturtium or something. Utmost patience, you see. The concern is if you're dealing with these streams of divinity deep within the Ocean of Love, your uppermost thought is good taste, kindness and consideration, and respect for the feelings of others. Then you would shape those currents into the most magnificent song without words in praise of the Living Master. But what you're doing, you're so intent on whatever your little assignment is, in respect and reverence for the Master, that you free yourself from the clutches of what others have been hooked on. And whatever you do, it would be taken up and added to the radiance around your head. That will take your soul up to very high planes.

Master: These things follow naturally.

Question: They're unfolded by the Power within.

Master: Naturally. These are the outer aspects of a man's inner life. When you develop inner life, these things follow automatically; you are not to force - strive for it. These things follow of themselves. These are the outer aspects by which you can see how far someone has progressed. Suppose a man says he goes to heaven every day, but scorpions come out of his mouth, biting everybody all around, can it be true? Why have I prescribed the diary for self-introspection? Only to weed out all these things. And the more you come in contact with that Power within you, the more that will help; the outer self-introspection will also help. Just as when a tree is to be cut down the branches are shorn first, then the stem is cut later. That will help it. But if you come in contact with that Power continuously, everything will follow. This is the outer aspect from which you can judge how far a person has progressed. If we think ill of others, are crowing over others, start bossing everyone about, naturally that thing is not there. We may say, "I am very devoted - God

speaks through me," but this is surely not true. It is also a U-turn, you see. So from that we can judge how far a man has progressed. Sweetness, humility, love will follow. Guru Nanak says in *Jap Ji*, "Just as a crop is cut and the seed is taken out, similarly if you come in contact with that God-into-Expression Power which is Light and Sound, you'll become the abode of all virtues." So I quite endorse what you said.

Question: You've given me a beautiful understanding of the energy fields of nature and their relationship to the wisdom of the Far East. One loving heart knows another and they...

Master: By radiation.

Question: That's the difference, yes.

Master: That's all right. Do you all follow what he has said? The flower should not say, "I have got perfume." Flowers need not say, "I've got very good scent." You can smell what scent comes out of them. They may have a very beautiful color, but there are some flowers which have no scent.

Flowers made of paper look very beautiful, but they have no scent. Do you follow me? But you can sense, you can come to know if you sense the scent coming out of someone. So that flower may be black or red or any color.

A tree is known by the fruit it bears. Is it not so? If it carries no fruit, then? It is only fit to be cut down and put into the oven. And even that barren tree, if it has no water from underneath, it will become quite dry, from the roots to the top. But even such a tree with the loving glances of a Master, the blackness can become green, and can bear forth fruit. That's by coming in contact with that God Power. There's a living example here; we have a tree that was to be cut down. It appeared to be dead. I said, "You need not cut it down." And that tree is now green - it is standing here, now. So by radiation, such-like barren things which are fit for cutting down and being burned can live. So man is known by the society he keeps, by the radiation you have from him.

But there is still one thing more: if a man is sitting by the Master, his body is with the Master, but his mind is somewhere else, then naturally there will be no scent. There were two friends, strong in their own way. One wanted to go to the church, the other wanted to play football; they both had their way. So one went to the church, the other to the playground. The man sitting in the church was thinking, "Oh, my friend must be kicking very hard." And the man in the field was thinking, "My friend is sitting, praying now." Which is better of the two? If such is the case then there is no scent, you cannot sense the scent. Only if you are there, mind and soul both, can it be sensed. So a man is known by his outward behavior, by his way of living. Not by bossing or crowing over others. Such people are cut off from within once they behave like that - their stream stops. They might have some little water with them, but that will be finished. Man must be in contact with the Perennial Source coming through, never exhausting. So that has to be developed; the time factor is necessary of course.

That is why I say all are not perfect - they're on the way to perfection. I receive letters, "Such and such a person is behaving like that, this and that, this and that." I tell them, "Well, I have to carry on work with them. They're on the way to perfection. They are growing better of course, not yet perfect, but on the way to perfection." So people can sense your scent only in your company, by mutual behavior. You will become humble, sweet, loving, saturated through and through with love and sympathy all around only when you come in contact with that God Power, when you attribute all this to the God Power. If you take up something, and take the credit for it to yourself, your progress is stopped. And whatever little water you had will be exhausted. You won't feel at peace at heart. This happens to those who have been preaching here, there, and everywhere,

not only group leaders but others also. They once had something, but they behave in such a way as to attribute everything to themselves. They're cut off from within. And naturally they get no water from within; the result is that the little water they have is exhausted. They may not be able to admit, "I have gone barren now." They are ashamed to say all that. This is what we find in practice. Live by what the Master says, live in the icy mountain; even the thousand-headed cobra will also become calm. You see?

Question: Part of the power lies in knowing that the Master Power is absolutely unlimited.

Master: Oh, that is God Power.

Question: And whatever we feel in our heart He will fulfill.

Master: That is only the opening, you see. A spring is there, and a little way will be open - you go and take a swim. It is just like that. But He is not all of the spring; He is the mouthpiece of the spring. The Water is coming from where it appears to be working. After all, the Water is coming from the spring - from the Perennial Source.